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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, FEBRUARY 19, 1842. VOL. XXI.—NO. 8.

RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS SPECIALLY ADAPTED TO MUSIC, NO. 12.

Penitence and Hope.—*Tune; Come, Ye Disconsolate.*

Lord God Omnipotent, who shall not fear thee,
Whom the angelic hosts humbly adore?
Holy, all holy One, may we draw near thee?
Children of frailty, thy favor implore?

Lord, in our penitence wilt thou forgive us?
Father, we know thou wilt pity our woes;
Hope in thy clemency will not deceive us;
Pure is thy promise, and there we repose.

Jesus, thy Messenger, came to recal us
Home to our Father's arms, gracious and kind;
Folded in arms divine, what can befal us?
Infinite rapture with thee we shall find.

S. W.

EFFICACY OF CHUUCH ORDINANCES.

Messrs. Editors,—In times like the present, when this or that Church is constantly claiming to be the only true one, and asserting the ordinances of all others to be unauthorized and inefficacious, you do well, I think, to remark upon such arrogance and exclusiveness, in terms of severity. The brief notice you recently took of the Episcopal assumption, that one cannot become an heir of the kingdom of God, except by means of a *sacrament* administered by a priest or bishop in a particular Church, that the *regenerating* influences of the Holy Spirit are granted to the soul only in connection with certain ecclesiastical forms and ceremonies, &c., reminded me of Dr. Channing's excellent discourse on 'The Church,' lately delivered in Philadelphia; which, I cannot but think, ought to be published as a tract and widely circulated. Will you have the goodness to insert the extract which follows, and oblige

A CONSTANT READER.

'It is the most glorious act and manifestation of God's power and love, to impart enlightening, quickening, purifying influences to the immortal soul. To imagine that these descend in connexion with certain words, signs, or outward rites, administered by a frail fellow creature, and are withheld or abridged in the absence of such rites, seems, at first, an insult to his wisdom and goodness; seems to bring down his pure infinite throne, to set arbitrary limits to his highest agency, and to assimilate his worship to that of false gods. The Scriptures teach us, 'that God giveth grace to the humble;' that, 'he giveth his Holy Spirit to them that ask him.' This is the great law of divine communications; and we can see its wisdom, because the mind, which hungers for Divine assistances, is most prepared to use them aright. And can we really believe, that the prayers and aspirations of a penitent, thirsting soul, need to be seconded by the outward offices of a minister or priest? Or that for want of these, they find less easy entrance into the ear of the ever present, all-loving Father? My mind recoils from this doctrine as dishonorable to God, and I ought not to receive it without clear proofs. I want something more than metaphors, or analogies, or logical inferences. I want some express divine testimony. And where is it given? Do we not know, that thousands and millions of Christians, whose lives and death have borne witness to their faith, have been unable to find it in the Scriptures, or any where else? And can we believe, that the spiritual communication of such men with the Divinity, has been forfeited or impaired, because they have abstained from rites, which in their consciences they could not recognise as of divine appointment? That so irrational and extravagant a doctrine should enter the mind of a man, who has the capacity of reading the New Testament, would seem an impossibility, did not history show us, that it has been not only believed, but made the foundation of the bitterest intolerance and the bloodiest persecutions.

The notion, that, by a decree of God's sovereign will, his grace or spirit flows through certain rites to those who are in union with a certain Church, and that it is promised to none besides, has no foundation in Scripture or reason. The Church, as I have previously suggested, is not an arbitrary appointment; it does not rest on Will, but is ordained on account of its obvious fitness to accomplish the spiritual improvement, which is the end of Christianity. It corresponds to our nature. It is a union of means, and influences, and offices, which rational and moral creatures need. It has no affinity with the magical operations so common in false religions; its agency is intelligible and level to the common mind. Its two great rites, baptism and the Lord's supper, are not meant to act as charms. When freed from the errors and superstitions, which have clung to them for ages, and when administered, as they should be, with tenderness and solemnity, they are powerful means of bringing great truths to the mind, and of touching the heart, and for these ends they are ordained. The adaptation of the Church to the promotion of holiness among men, is its grand excellence; and where it accomplishes this end, its work is done, and no greater can be conceived on earth or in Heaven. The moment we shut our eyes on this truth, and conceive of the Church as serving us by forms and ordinances, which are effectual only in the hands of privileged officials or priests, we plunge into the region of shadows and superstitions. We have no ground to tread on, no light to guide us. This mysterious power, lodged in the hands of a few fellow creatures, tends to give a servile spirit to the mass of Christians, to impair manliness and self-respect, to subdue the intellect to the reception of the absurdest dogmas. Religion loses its simple grandeur, and degenerates into mechanism and form. The conscience is quieted by something short of true repentance; something besides purity of heart and life is made the qualification for Heaven. The surest device for making the mind a coward and a slave is a widespread and closely cemented Church, the powers of which are concentrated in the hands of a 'sacred order,' and which has succeeded in arrogating to its rites or ministers a sway over the future world, over the soul's everlasting weal or wo. The inevitable, degrading influence of such a Church is demonstrative proof against its divine original.'

RELIGIOUS EXCITEMENTS.

Messrs. Editors,—When at any time, there happens to be what is called a 'religious excitement,' it is apt to be regarded by some as fanaticism, deserving of harsh condemnation. How far this is just and expedient, in particular cases, I do not undertake to say; but, in a general view of the subject, a few questions occur to me, that it cannot be impertinent to ask, and which may lead to some reflections that will issue in good. Do then the persons, who make complaints, at seasons, when the minds of the people are in the extreme of religious excitement, regret as deeply and condemn as strongly, when the religious state of the community is at the other extreme—when there is a great apathy, a strange indifference, or what is worse, when there is existing a wide spread feeling of irreligion, scepticism, laxity and wickedness of life?

It may be said, that in the former condition, insanity is produced, the charities of life violated, the domestic duties neglected, and an unnatural state of things made to appear, in respect to the feelings and relations of life. But do the same persons consider, that when the general mind is at the other extreme, there is in reality a more unnatural state of things, a greater neglect of the common duties, obligations and charities of life, and a deeper derangement of all that is calculated to advance the true, permanent, and highest happiness of man?

Again, do any of us consider enough, that the main tendency and object of religious excitements, is apt to be in the *direction* of good, and is therefore in more strict accordance with our faculties and nature, than in the opposite; and that efforts in that direction, under the providence of God, are generally over-ruled, in a greater or less degree, for the ultimate advancement of truth, and charity, and man's chief good? While the whole tendency of the other extreme, is to corrupt, contaminate, jeopardise and destroy; with few or none of those natural tendencies to a contingent advantage or latent good, which is so manifest in the other.

Let me express my whole idea in other words, that, as excessess are always unnatural, and in violation of our nature and of the laws of God, extremes of any kind are to be deplored, whether in the one direction or the other; but that it is much more desirable, if there must be excess, to have it on the side of religion, than on the side of irreligion; that, however, the best of all is, the true natural position, which is in accordance with our nature and God's law, the possession of that happy medium, which keeps the subject of religion steadily before the mind,—giving it entrance to the soul, so that a vital warmth is constantly diffused, and which leads directly to that active benevolence, that faithful, uniform discharge of duty, that constant preparation for death, a good life, which at the same time is the best preparation for the life to come.

Q.

LET CHILDREN WORSHIP WITH THEIR PARENTS.

Children should come to worship with their parents and elders, if they have any such to make them their charge. By the mother's side, and under the father's eye, is the true place for them. They should bend their young heads in company with those whose brows are but thinly covered now with the gray locks of their age. They should be under the solemn influences of the general sanctuary. They should listen to the word that is addressed to all, the small and the great together. They should not be singled out, to be made vain, or to be made difficult. They should receive the word as they can bear it, with an effort to add to what they learn, and with the humility that will be their best learning.

But an objector may say, they are not interested in the usual exercises of the Lord's day. Perhaps so. Perhaps it is hardly to be expected that in the greater number of instances it should be otherwise. But why will you break up the steady habits, by which alone they can be trained to take an interest in those exercises? Why will you create in their minds the very distaste that you lament? Why will you gratify their love of variety at an age when they most require to be fixed; and when every novelty, especially if it flatters the natural love of distinction, has an irresistible charm? We may be told further, that they do not understand the sermons and the religious offices, in which we statedly engage. We may grant this cheerfully. It is best that it should be so. I would not have it otherwise. The whole method of the Divine Providence in the teaching of our generations declares that it shall not be otherwise. Preaching that never goes beyond the compass of a child's taste and comprehension, will be as worthless even to him, when considered in its whole effects, as it is to every one else. I would not, if it could be done, spread out the deep waters of truth into a shallow ford, that could be crossed by an infant's foot. It is the sentiment of veneration, that I would impress upon the tender hearts of the young. That is the great thing. It is every thing. It is worth all the excitement that could ever be kindled. It is worth all the information that it would be possible to impart. I am jealous for this principle of reverence; lest it should be impaired by the assiduous lessons,—however piously meant and however amusingly conveyed,—of religion made easy. Let the instruction be somewhat above them, that they may look up. Let it be somewhat hidden, that they may search and wonder. Let them grow to the truth. Let them see as much to stand in awe at in its solemn mysteries,—at least as I do. Understand! I am almost weary of the word, when applied as it often is to that mighty theme, in which the first step is the idea of the Infinite God. Fathers and mothers! come to the church yourselves, and bring your children with you. Let them sit by you on the same seats. Let them hear the same word that you do, however imperfectly it may be spoken.—*Frothingham.*

ATONEMENT.

We are warmly opposed to that view, which represents Jesus as having died to appease the anger of an offended Deity,—as having borne in his own innocent person the punishment due to our guilty race. This view seems to us, not only dishonorable to the divine benevolence, but utterly inconsistent with the tenor and spirit of Scripture, particularly with such texts as these,—'God so loved the world, that he gave his only begotten Son,'—'God was in Christ reconciling the world unto himself.' We regard God as the author, Christ as the agent, man as the object, of the atonement. We consider the labors, sufferings and death of Christ as designed, not to reconcile God to man, but to reconcile alienated man to an ever merciful Father. We ascribe a high degree of efficacy to the *death* of Christ, but an efficacy entirely moral, exerted upon the hearts of men, and exerted on them so far, and so far only, as they themselves have voluntarily 'received the atonement.' The object, for which Christ died, was not, we believe, to prepare the way for God to pardon the penitent, but to melt men into contrition by the majesty of self-sacrificing love, and thus to make them meet subjects for forgiving mercy. We regard the connexion between Christ's death and man's salvation as real and essential, yet as a connexion, not of intrinsic necessity, but of the express appointment of Him, who had his free choice of means for winning man to himself. Nor do we view the Savior's death as the sole means of atonement. We regard his teachings, his example, his toilsome life, his glorious resurrection, his still ascending prayer of intercession, as parts of the same stupendous work of mercy,—as parts of the great mediatorial scheme, whereby God is 'in Christ reconciling the world unto himself.'—*A. P. Peabody.*

MAN'S NATURE.

Man, we represent, as by nature stainless and pure, fit for God's service, endowed with propensities, faculties, and affections, all of which are good in themselves, beneficent in their tendency, capable of being developed and employed to their Creator's glory. But man is a free agent, and must therefore needs have the power of sinning,—the capacity of making himself depraved and polluted. Sin is, we believe, man's own voluntary choice and act; or, to use the apostle's definition, 'sin is the transgression of the law,'—a definition which implies freedom of choice and action on the sinner's part, and which renders such phrases as *hereditary* sin, and *original* sin, ineffably absurd. We represent our race as a race of sinners, and strive to make our hearers individually conscious of their own sinfulness.—*Ibid.*

MORAL PREACHING.

We endeavor to present a high standard of *Christian morals;* for such a standard we think that we 'have received of the Lord.' Towards God we inculcate supreme love, constant obedience, fervent prayer; towards man, brotherly love without limitation or exception. Where the standing institutions or customs of society oppose the law of brotherly love, we unhesitatingly pronounce these institutions and customs, however time-hallowed, unchristian and sinful. We are disposed to lay peculiar stress on such duties as the love of enemies, the patient endurance and ready forgiveness of injuries, the returning of good for evil. Against the legalized infractions of these duties, particularly against their violation on the largest scale in war, many of us have taken a firm and decided stand. Nor do we confine ourselves to that brotherly love, which considers only the outward life and welfare of a brother; but we urge upon our hearers a tender regard for the moral character and eternal well-being of all within the reach of their example or influence. We, as a body, have lifted our voices, and pledged our efforts, against all species of immoral agency,—against all those forms of gain or pleasure, which may become the means of spiritual degradation and ruin. As to the duties, which have more immediate reference to self, we lay the chief stress on inward purity, unbending integrity, and constant progress.

We are accused by some of our brethren of preaching too much on moral duty, too little on Christian doctrine. But we will leave the question to any impartial student of the New Testament, whether the moral preacher does not approach much nearer than the doctrinal, to the example of Jesus Christ, the great preacher of righteousness. Moreover, it is not *mere* morality that we teach; but a morality, which is only the outward result and expression of heart-felt piety. Nor do we place any value on that mere mechanical discharge of duty, which may flow from worldly motives exclusively. We are accused of relying on good works for salvation; but erroneously, falsely. We regard good works, that is, works prompted by love to God and to man, as the condition of salvation; and still farther, as tending to form those states of mind, and habits of life, which will fit the soul for heavenly happiness. But we view them not as the meritorious or efficient cause of salvation. We rely not on our own merits, which we regard as at best much more than counterbalanced by our follies and our sins; we proffer no claim as of debt; but base our hope of eternal joy solely on God's unpurchased mercy, as declared and pledged through the Savior.—*Ibid.*

TWO VIEWS OF RELIGION—WHICH IS THE TRUE AND BETTER ONE, JUDGE YE.

In what consists the value of religion? how does it benefit us? To this there are two answers.

The prevailing notion is, that a certain state of mind, belief in the vicarious merits of Christ, directly procures eternal life, and transfers the destination of the possessor from hell to heaven. No relation of cause and effect can be discovered between the condition and the consequence, the faith and the reward. Why the sanguinary sacrifice is to benefit only those who are aware of it, why God restricts his salvation to those who have a perception of his method in accomplishing it, why this unintelligible crime, of not seeing the atonement, happens to be the only sin for which there is no atonement, it is impossible to say. We are only told that the wrath of God rests upon it; and that the single act of faith, that one conjunction of ideas in the mind of the worshipper, dissipates the cloud of divine anger, and draws down the smile of heaven. The agency then of this kind of religion is upon the mind of God, and it operates *as a charm*, without any perceptible causation, but mysteriously and magically. The moment we have possessed ourselves of this wonderful belief, we carry about with us *a spell*, which renders us invulnerable by the ills of futurity.

The other view of the value and influence of religion supposes it to act, not on the mind of God, but on the character of man; and conceives it to be essential to the loftiness, refinement and energy of that character. Religion may be regarded as a *form of truth*, the reception of which is requisite to the progress of the human intellect; it unfolds relations the most majestic, blending the past, the present, and the future, in one sublime and harmonious plan, and making the material and the visible, but the vestibule to the spiritual and the unseen; and the understanding which embraces not these relations, is destitute of the conceptions which inspire and expand it most. Religion may be regarded as a *form of emotion*, the experience of which is needful to the powerful action of human affections; it adds the element of infinitude to the objects of love, and trust, and hope, and dignifies the tenderness of our nature, and deepens its tones of reverence, and imparts to it that serenity of power which descends, wherever mighty expectations look down on the pleasures and sufferings of the present hour. Religion may be regarded as a *principle of duty*, the operation of which is indispensable to the supremacy of the sense of right; it tempts the moral sentiments for ever to aspire, leads the mind to adore goodness under the name of God; plants the will on a stage of action, which throws contempt on all littleness of aim, and spreads around it a silent canopy of lofty desires, quenchless and eternal as the heavens. In this view, religion is simply a part of the development of our mental and moral nature, the last and noblest exercise of reason, and love, and conscience. It is conducive and essential to our happiness hereafter, precisely as it is needful to our happiness here, because without it we are bereft of the most blessed portion of our being, the highest knowledge and noblest sympathies. It saves us by improving us; by rescuing us from the tyrany of low desires, and calling down upon us the peace of a well-ordered nature, which is the peace of God. It saves us, as the slave of animal passions is saved, when he is inspired with the new love of intellectual pleasures; as the selfish heart is saved, when melted at length by some affectionate delight, and glowing from the first effort of disinterested will; as the creature of irregular impulse is saved, when the sense of responsibility awakens, and begins to set all things in order, and the principles of right are consulted instead of the gushes of feeling, and a thoughtful reverence for human happiness succeeds to the chance triumphs of generosity. It saves us, by enabling us to fulfil the purposes of our being; not by adding one department of knowledge to our attainment, or a detached principle to our character; but by pervading the whole mind and heart, as the universe is pervaded by God himself; ordering and exalting every thing; and silently conducting the evolutions of our entire nature with harmony, power, and precision.—*J. Martineau.*

WHAT AND HOW SHALL THE PREACHER PREACH?

And *what* shall the preacher preach? I answer, and again with a view to permanence, that which has been always preached—ever old and ever new—ever to be repeated and ever needing repetition; and never trite or wearisome to the attentive spirit, or void of healing efficacy to the broken and contrite spirit. Tidings which were glad ones long centuries ago, and which now are very glad—tidings of pity, of deliverance, of love, of hope, of glory; the mercy of God the infinite; the free salvation through Christ the Savior—these are the tidings which, with some variations of form and circumstance, are to be published now and published while the world lasts, to rich and poor. 'The spirit of the Lord God is upon me,' said Isaiah, and a greater than Isaiah appropriated the words to himself, 'because the Lord hath anointed me to preach good tidings to the meek.' And what better tidings are to be preached now? Paul before Felix, 'reasoned of righteousness, temperance, and judgment to come;' and on what greater themes can any of us reason now? Amidst all the pretension and grandiloquence which is the foible of the present age, we can reason of nothing more important and vital than righteousness, temperance, and judgment to come;—and God grant that we reason of them with something of the power with which Paul did! Paul preached Christ and him crucified; and on what more interesting and touching, what more exciting and thrilling topic, can we now discourse, and pour out our hearts? We may take this for certain, that while any frailty and any sin, while any humility, gratitude, love, remain on earth, Christ and his cross will be the dearest of themes to the frail, the humble, and the loving. If one says to me, By the grace of God, I have found a new, or a hitherto neglected mode of bringing old truths to bear on some minds which had under their old forms repelled them,—I hope most sincerely that he is right, and cordially do I wish him success in his work. But if one complains to me, We want some superior and essential truth, never yet communicated to or by man, before we can do anything; or if another boasts, I have got a great and effectual truth never before revealed by men or angels, and with it I will do everything,—in general I have no power to answer a word, but remain in silent musing and amazement.

And if these ancient subjects of the Law and the Gospel, be the subjects to be presented before men now and always, *how* are they to be presented?—*how* must the preacher discuss them? In few words I reply, that the preacher must preach very much as his predecessors have preached—those of them, I mean, who have in any degree deserved the name of preachers. Not that he is, in servile mood, to imitate the best of them; but he is not to imagine that they are so wholly outstripped, obsolete, and left behind in the intellectual and moral march, that he can learn nothing from them, and is only to despise and surpass them. Let him not be so unjust to the learning and eloquence which have shed their light over the past. Let him not be so confident in his own powers of invention. His style may vary in some respects with the taste of the age, with the peculiarities of his own temperament and constitution, and with the capacity and wants of his hearers, but the essentials of manner must in all times be the same.—Man has ever the same human mind, and the same human heart. To the human mind must the preacher address himself by the power of reasoning, to the human heart by the powers of sympathy and persuasion. A new kind of flourish may do for a while, but only for a while. Directness and simplicity will resume their sway. New cates and dainties may answer for a season, but the natural and healthy appetite will return, and it will certainly demand the plain bread of life, and be satisfied with nought else.—*Greenwood.*

For the Register and Observer.

'WORDS IN A SUNDAY SCHOOL.'

Messrs. Editors,—A writer in your paper of last week, under the head of 'Juvenile Books,' very kindly undertakes to inform those who may be ignorant of the moving fact, that '*heterodoxy*' is creeping even into our Sunday Schools, concealed within the covers of a little book. The book designated is entitled 'Words in a Sunday School,' and is understood to be composed of Lessons actually given in the Sunday School of one of the most ancient Societies in our immediate neighborhood. I ought not, perhaps, to increase the distress of your correspondent by stating this latter fact, which, it may be, he is not aware of—such a mournful one as it must be to him, that even in our Pilgrim-founded Churches such things should be, and the offender not be excommunicated, nor even publicly enjoined to hold her peace. The book named happened, several weeks ago, to fall into my hands; and it was the prompting of my heart, Messrs. Editors, after reading it, to write a communication for your paper congratulating the friends of Sunday Schools at the appearance of a book intended for their use, in which religious truths were set forth with a freshness and life that would make them, as it seemed to me, almost *new* truths to many minds—a work whose contents were in strongest contrast with the trite and common matter that fills so many of the volumes of our Sunday School Libraries. *That* prompting I did not obey—but another, I did: which was, to purchase half a dozen of the books for as many female young friends, deeming it, notwithstanding the melancholy 'cut' which disfigure it, the worthiest present I could make them. The book has charmed me, by the gracefulness and beauty of its style, by the purity and elevation of its thoughts. It more than charmed me. It touched me to holiest issues. There came a response from my inmost being to its sweet and fervid utterances. Judging from myself, I feel that it must do good. I *know* of those—youthful spirits—to whom it has come as with the voice and guidance of an angel. It will be received and read, where ordinary books on such themes would not be,—or if received and read, would not, as this does, interest and profit,—and this, because it is hearty, and living, and free, and high—not the mere reiteration of stale common-places about being gentle and lovely and good, which make hardly more impression upon those who read them than so many inarticulate sounds. The writer in your paper points out what he deems its faults; as he certainly has a right to do, and should do. They are, the taking too great liberty with the letter of Scripture—of which he gives but a single instance, and that relating to no moral truth;—and the assumption of another theory than the generally received one, in relation to the miracles and inspiration of Christ. And for these, he would have the book avoided, notwithstanding the holy and beautiful sentiments which glow on its every page, notwithstanding that it is baptized into the true *spirit* of the Gospel. Let me recommend to him, seeing that the world is getting more and more set upon having its own way in thinking and speaking—seeing that there will be those who choose not to walk in the beaten track of theology except so far as their reason approves it, to make up his mind to find 'heterodoxy'—meaning, as he does, by this, opinions different from his own—even within the sacred inclosure of Sunday Schools.

There is something more sacred than Sunday Schools—more to be cherished and defended—and that is, *freedom of thought*—of '*speculation*,' if you please—on religious and theological subjects. If, in the exercise of this freedom, error should creep into the books of our Schools, there remains the like freedom with those that are so disposed, to point it out, and to prove it such. But vain is the attempt to keep out 'heretical' opinions from our Schools, by keeping out the *books* that contain them. Is the Library the only Teacher? Are there not *tongues* there, whose possessors would sooner suffer them to be torn out, than not speak what they believe is true?

N.

REPENTANCE, A GERMAN PARABLE.

A certain farmer reared with his own hands a row of noble fruit trees. To his great joy they produced their first fruit, and he was anxious to know what kind it was.

And the son of his neighbor, a bad boy, came into the garden, and enticed the young son of the farmer, and they went and robbed all the trees of their fruit before it was fully ripe.

When the owner of the garden came and saw the bare trees, he was very much grieved, and cried, Alas! why has this been done? Some wicked boys have destroyed my joy!

This language touched the heart of the farmer's son, and he went to his companion, and said, Ah? my father is grieved at the deed we have committed. I have no longer any peace in my mind. My father will love me no more, but chastise me in his anger, as I deserve.

But the other answered, You fool, your father knows nothing about it, and will never hear of it. You must carefully conceal it from him, and be on your guard.

And when Henry, for this was the name of the boy, came home, and saw the smiling countenance of his father, he could not return his smile; for he thought, how can I appear cheerful in the presence of him whom I have decieved? I cannot look at myself. It seems as if there were a dark shade in my heart.

Now the father approached his children and handed every one some of the fruit of autumn, Henry as well as the others. And the children jumped about delighted, and ate. But Henry concealed his face, and wept bitterly.

Then the father began, saying, My son, why do you weep?

And Henry answered, Oh! I am not worthy to be called your son. I can no longer bear to appear to you otherwise than what I am, and know myself to be. Dear father, manifest no more kindness to me in future, but chastise me, that I may dare approach you again, and cease to be my own tormentor. Let me severely atone for my offence, for behold, I robbed the young trees!

Then the father extended his hand, pressed him to his heart, and said, I forgive you my child! God grant that this may be the last, as well as the first time, that you will have any action to conceal. Then I will not be sorry for the trees.

TOTAL DEPRAVITY.

There is a Theological view of human nature, which tells us that man is wholly corrupt and abominable through sin. I also believe that man is a sinner, and I do not make light of sin. But I know no advantage in exaggerating any thing; and it is exaggeration to talk of *total* depravity. What did Paul mean when he spoke of those who, not having the law, did by nature the things contained in the law, and were a law unto themselves? What did Peter intend, when he spoke of those, who in every nation, feared God and wrought righteousness? What did a greater than Paul or Peter mean by calling Nathaniel an Israelite indeed, in whom there was no guile? and why did he speak of his word falling into the good ground of honest and faithful hearts, who received it with joy, and brought forth fruit? Can an honest and faithful heart be totally depraved? There is such a thing then as an honest and faithful heart, even among those to whom the word of Christ has not yet come. And indeed our daily experience is so averse to this theory, that few persons ever would think of applying it in ordinary affairs. It is taught in set discourses and formal harangues, and asserted by disputants and controvertialists; but who ever heard of any one, in common life, acting on the faith that men were totally depraved? Who ever called the love of a parent for a child, or of a daughter for her father, (except when such affection was excessive,) a sin? Who ever expressed penitence for an act of charity, or for telling the truth, or for a deed of honesty and justice? If man is totally depraved, then all these acts and feelings, in an unconverted person are wrong. But no man of common sense ever thought of calling them so. Moreover, if we are totally depraved, then our reason and conscience are depraved also. And if our reason is depraved, how can we know that it counsels right, when it teaches us to obey and love God and truth, or when it shews us the reasonableness of Christianity. And if conscience is depraved, then there is an end of all moral distinctions, and we may put evil for good and good for evil, darkness for light and light for darkness. It grieves me therefore to hear people, seduced by a theory, asserting that we have no power by nature to understand or believe Christianity any more than the blind man has to see. If this were indeed so, the guilt of unbelief would be very small. But Christ tells us that this is their condemnation, that light has come into the world, and men have chosen darkness rather than light, because their deeds were evil. It is because they will not *come to the light* lest their deeds be reproved.—*Western Messenger.*

THE UNION OF THE ENTHUSIAST AND THE IMPOSTOR IN THE SAME CHARACTER.

Character is not ordinarily assumed in a day. It is a formation—the work of time and the effect of circumstances. Nothing is more interesting, and yet nothing more difficult than to trace out the causes and the steps which have led an individual to some peculiar distinction, whether that distinction be great excellence, or great eccentricity—whether the individual be a blessing or a judgment to society. There is, perhaps, in all these cases some original element of mind favorable to the peculiar development afterwards witnessed. Were this natural tendency singly acted upon, the future character would of course be simple and intelligible. But let an influence be brought to bear on some other tendency of the mind less susceptible, it may be, than the former, and yet if the two chance to be such as do not counteract each other, but as can grow on the same soil, the man soon becomes an enigma.

Enthusiasm and imposture are often found allied in this manner. Professor Smyth, in his Lectures on Modern History alluding to an extraordinary individual, the motives of whose conduct were mysterious, often exciting the inquiry whether he were an enthusiast or impostor, says: 'He was both. In men like him the characters are never long seperated. It is the essence of enthusiasm to overrate its end, to overvalue its authority; all means are therefore easily sanctified, that can accomplish its purposes. Imposture is only one among others; and as it is the nature of enthusiasm at the same time to overlook the distinctions of reason and propriety, what is or what is not imposture is not always discerned nor would be long regarded, if it were.'—*Christian Watchman.*

PROGRESS OF CHRISTIANITY.

But Christianity moves in advance of her own civilization; and does not wait the tardy operation of philosophical causes. Conscious of her power over universal man, and that she holds the world's destiny in her hands, she has undertaken as a specific object, and as her own proper work, the reclamation,—not of provinces or of continents, but of all nations;—all the millions of humanity. Possessed by this august idea,—an idea infinitely surpassing in the grandeur of its conception, every project of ambition, every dream of universal empire,—she has surveyed the entirprise from all its points. She has marked out with an astonishing boldness and precision, her plan of operations, and moves to its execution with a fixed and steady eye; with boundless energy, and inextinguishable faith. Already she is in occupation of the seats of power in every division of the globe, and speaks to its swarming multitudes in two hundred languages of the many-tongued earth. In Africa, she has taken up her line of positions from Cape Palmas to Port Natal; and in Asia, from Constantinople to Ceylon; and thrown a belt of moral light like a galaxy over either continent. She has touched the iron sceptres of Brahma and Mohammed, and they crumble from their hands like ashes. She gathers her school on the Acropolis of Athens, and works her printing presses under the shadow of the pyramids. She has kindled her lights among the islands of the Southern and Pacific oceans; and the Polynesian canibal comes running from his native woods, and sits at her feet clothed, and in his right mind; eats her sacrament, and worships at her altars. And wherever she moves over the world, she carries with her all the fruits of that civilization which she has spread over the face of Christendom;—its liberty and its literature; its arts and its opinions; commerce, agriculture, knowledge and philosophy. Thus she is commingling and assimilating all the races of men; and by acting at the fountain of all social improvement, on the interior and moral life of man, she is building up a new order of society, and securing on deep and imperishable foundations. The Spirit of Him who said 'Let there be light,' is moving over the face of the moral chaos, and it will not return void. It will bring light out of darkness, and order out of confusion. It will summon into being a new world, more beautiful and glorious than that over which angels and the answering stars shouted on the morning of creation;—a world of harmony and love; where humanity will hold fellowship with heaven; in which the Spirit of Truth will preside to guide into all truth, and over which it will reign with a serene and holy dominion forever.'—*Eells.*

HAVING A GOOD CONSCIENCE.

That man has a good conscience, who purposely, willingly, by preference and habit, looks within to his own convictions of duty, as his guide. In this sense of the word, as denoting conformity to our feeling and judgment, we all feel instinctively that the man is not a man who has not a good conscience. He who follows impulse, passion, is a piece of a man, a deformed man, a monstrous outgrowth. Perfect proportion is felt to be possible only for him who is true to the voice of right. He who is determined by prudence, interest, expediency, seems to us again a man half developed, cramped, narrowed, frosted. We know that the only condition of full growth is the life of this central principle of obedience to duty. And again, strange and contradictory as it may appear, we all recognise that this voluntary subjection to the law of goodness in our own heart, is the only true liberty. He only is free, free from men, from circumstance, free from influence and accident and conditions, who is perfectly resolved to do right.—and he is free: the assembled powers of evil cannot subdue him. Yet more: it is this having a good conscience which alone excites our respect or claims our confidence. Genius may dazzle, passion may animate and excite, will may sway; but conscientiousness alone cures and subdues. A man trembles more before the pure, innocent eye of a true-hearted child, than be-

fore an arrayed multitude of passionate or wilful men. Right claims the sceptre, and we acknowledge her legitimacy; and he who is clad with her robe, and wears her crown, and bears her signet ring, invariably is reverenced for his delegated sovereignty. We can battle opinion against opinion, argument against argument; we can summon up passion to grapple with passion; but the calm, sweet tone of rectitude lifts the miraculous hand to still the tempest. We cannot, it is not in nature to be angry with, to despise, insult or oppose the conscientious man. We never do it without violence to our own feelings. And this leads to another remark, that this having a good conscience is the only condition of inward peace. Most peculiar is the contentment, the cheerfulness, the unfailing joy, the serenity of a conscientious spirit. It expresses itself with a simple earnestness, where all shifts and concealments and painful resources and artful maskings are torn away for ever. It goes straight onward, while the doubtful, the timid, the prudent, the selfish, stumble and slip and are reeling to and fro in the flinty road. Singleness of heart, purity of conscience, the consistent spirit of duty, has been felt in all ages to be the condition of heavenly favor. There are conscientious souls whose countenances and tones and actions seem to us bright with more than earthly beauty. Conscience, among all men, savage and civilized, Gentile and Christian, has been regarded as the Holy of Holies, the sacred tabernacle in the soul, where the spirit of the Lord manifests itself. He who is conscientious, is born anew. This giving ourselves up to conscience is the becoming a child of God. Conscientiousness is full of the promise and hope of immortality.—*Western Messenger.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 19, 1842.

CALVINISM.

A remark we recently made on what the N. E. Puritan had said respecting the 'surprise,' 'doubt,' 'suspicion,' 'disgust,' and 'aversion,' with which Orthodox people in this community listen to such preachers of their sect as 'clearly explain and faithfully enforce' the Calvinistic dogmas to be found in their 'creeds' and confessions of faith, drew forth, last week, from the Editors of the New York Evangelist, a long article, in which they rebuke the Puritan for making such concessions, and endeavor to persuade their readers that Calvinism, instead of being less frequently inculcated than formerly by the clergy, or less cordially accepted by the laity, was never more fully believed and constantly taught, than now, by the former, and never received either more generally or more gladly by the latter. Speaking of New England they say: 'We have seen nothing to convince us that the doctrines of the Trinity, of Vicarious Atonement, of Total Depravity, of Regeneration, of Election, the Perseverance of the Saints, and Predestination, were ever more popular among ministers and Christians in the days of our fathers, than in our own. Indeed, we believe, that leaving out the Unitarian churches, there are more Congregational ministers in New England who would decidedly avow and advocate these sentiments, and fewer that would deny or conceal them, than at any period before for a hundred and fifty years.' And as to the inculcation of Calvinistic theology in other States, they remark: 'Nor is this kind of preaching decreasing, but rather becoming more thorough, correct and pungent. We do not believe there is a Presbyterian minister in New Jersey, New York or Pennsylvania, either Old School or New, who will not avow and defend every one of the doctrines belonging to the Calvinistic system. We believe that on all sides, and in every place, those who attack the Presbyterian clergy on these points will find them prompt in their defence, and those who attend their ministrations will hear them frequently and plainly avowed.'

Now these statements are either true or false, and whether the one or the other, it cannot but be a matter of interest to the friends of the incorrupt Gospel. If they are false, as we believe they are so far as New England is concerned, then we have occasion to rejoice, thank God, and take courage; for a reformation is in progress, involving principles scarcely less important to the moral and religious interests of mankind than those for which Luther contended; and it belongs to Liberal Christians to carry it forward and complete it. If they are true, then, seeing the evil, it becomes us, while we mourn over it, to arouse ourselves to new and more efficient endeavors to disabuse the public mind of errors so gross and injurious, and dispense among the people the religion of the Son of God, in its own simplicity, purity and power. Do any of our readers reply, by way of excuse for unconcern and indolence—'As to Calvinism, we do not like it, we abjure it, for ourselves; but whether it is dying out among the people, or gaining new life and vigor, we care little,—for do we not see that it makes good Christians; and what more is wanted of any system?' To this we say, men are made good christians, not *by* Calvinism, but *in spite* of it. It is not the Trinity and the 'five points' that regenerate the soul and produce the virtues and graces of the 'new man' in Christ Jesus, but it is those great truths of our holy religion, held in common by the sects generally. This, however, is by no means all; we are persuaded that whatever is *peculiar* to Calvinism, so far from helping men to become what they should wish and God would have them to be, operates as an obstacle, or burden, or clog, to retard their progress in that course of life, indicated at once, by their nature, by divine Providence, and by the blessed Gospel. How can it seem otherwise to any one who will take the pains to learn what the peculiarities of Calvinism are? Let us briefly state them, substantially, as set forth, in authorised formularies.

1. Predestination; God hath *chosen* for salvation a certain number of the fallen race of Adam, and this before the foundation of the world, *without the least foresight of faith, good works*, or any conditions by the creature; and he *ordained to wrath* the rest of mankind, for their sins, to the praise of his vindictive justice.

2. Particular redemption; It was the will of God, that Christ, by the blood of the cross, by the offering of himself as a sacrifice, a satisfaction for sin, should redeem all those, and *only those*, who, from eternity, were *elected* to salvation.

3. Hereditary total depravity; *In consequence of Adam's fall*, the sin of whom, as the public head of the human race, involved the corruption of all his posterity, *mankind come into the world totally depraved;* so that they are *unable* to turn to God, or *to do any thing as truly good*, and are exposed to his righteous displeasure, both in this world and that which is to come.

4. Effectual calling; All whom God hath *predestined* unto life, he is pleased, in his appointed time, *effectually to call* by his word and spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; and *no others* does he *effectually* call except the predestinated.

5. The certain perseverance of the saints; They whom God hath effectually called and sanctified by his spirit shall never finally fall from a state of grace—think, feel, act, at times, as they may.

To this statement of the 'Five Points,' we add that the Calvinistic system includes in it the doctrine of three equal persons in the Godhead, and two natures in Jesus Christ forming one person; also, justification by faith alone, or justification by the imputed righteousness of Christ—teaching that, on the one hand, our sins are imputed to Christ, and on the other, that we are justified by the imputation of Christ's righteousness to us; i. e., that the innocent was treated by God as if he was guilty, that we, the guilty, might, from regard to what he did and suffered, be treated as if we were innocent and righteous.

Such is Calvinism. It is contained in the creeds of many Churches. But where is it often preached in its purity? In New England? If so, where? Not in many places, we think, would such dogmas be borne by the people, the assertion of the 'Evangelist,' notwithstanding. Once the case was different; but, thanks to a growing intelligence and the efforts of liberal Christians, a great change has taken place; and, God be praised, the reformation is advancing. Otherwise, that Journal would have us believe, is the state of things in New York, New Jersey, and Pennsylvania. Much, then, are the inhabitants of those States to be pitied; they need missionaries from us of a better faith; we will endeavor to send them.

WARREN STREET CHAPEL.

The Annual Sermon in aid of the Warren Street Chapel was preached by Rev. Mr. Giles at the Berry Street Church on Sunday evening last. The music on the occasion was excellent. Mr. Giles's discourse was remarkable for force and originality of thought and for poetry of expression; and his delivery of it was in his usual spirited and energetic manner. He presented the importance of early moral training with a power and beauty which no stubbornness or coldness could resist. He spoke of the parental character of God and remarked, that those children who were trained to habits of love and gratitude and obedience towards father and mother would be likely in later years to exercise those affections and practice obedience towards the Heavenly Parent. He also observed that if children were not trained to the exercise of kind affections towards brothers and sisters, they could not be expected in later life to exercise *enlarged* fraternal affection—philanthropy. He spoke of the value and beauty of juvenile piety; what were the beauty and sublimity of sun, and moon, and stars when compared with the spectacle of the first free offering of an intelligent and immortal spirit upon the altar of religion? He could not express the value of a charity which surrounded the unprovided boy and the unprotected girl with education and with care. He would not attempt to paint the miseries of orphanage. Society had too often given us the story. He then addressed the prosperous. The many comforts and privileges which their children enjoyed might not, after all, develope religion in their souls—without careful culture they might only become 'bad and brilliant.' The more prosperous might enjoy the luxuries of Literature, and of Music—he now invited them to the enjoyment of a higher luxury than these—a luxury which would lend a grace to their lives—the luxury of *doing good*. One heart, which their charities should cause to 'sing for joy,' might be music to their ears when all power of earthly charms over them had ceased. The Warren Street Chapel with its Sunday School, its Library, its Museum and its Garden, was but a small patch in the vineyard of this city; but he *knew* his hearers would not willingly see it run to waste. A collection was then taken up which amounted to $151,80, besides a *gold ring*. The services as a whole were gratifying and were closed with a benediction. A. C.

For the Register and Observer.

LETTERS TO A FRIEND ON THE PUBLIC CONFESSION OF CHRIST.

LETTER I.

S——, Feb. 1842.

My Dear L.,—Allow me with Christian boldness to address to you a few letters on the duty of confessing Christ before men. It is one of great interest to me; and when I see around me many worthy and esteemed friends who neglect it, I must confess to you that it causes me the deepest feeling of pain. I need not remind you of those words of our Savior, 'Whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven.' Are they not words of solemn import? They declare that our future acceptance in the presence of God, depends upon our public confession of his Son now while we live upon the earth. The meaning seems sufficiently plain. The passage is no doubt in some degree figurative—and yet the general sense of it must be evident to the simplest mind. Whosoever shall confess Christ here, shall be acknowledged by him hereafter; whosoever shall deny him here, shall be denied by him hereafter. Such is the plain declaration of him who would not decieve—of him who knew whereof he testified—of him who spake with a divine wisdom and an unerring foresight.

Confess him, and he will acknowledge you—deny him, and he will deny you. Ponder the solemn words—take them home to your own heart—consider them well, their deep and full meaning, and say, will you continue to disregard them, and live on as if they had never been spoken, or will you give heed to them, and by the confession of the mouth and the belief of the heart, seek to insure your soul's salvation?

And how shall we confess the Savior before men? Is it enough to acknowledge his authorities in our hearts and within ourselves to yield him our allegiance? This is not a public confession of him, this is not to confess him before men, this is not to yield him that honor which he demands, this, therefore, is not the confession of him which we are required to make. Surely, it is better than an entire indifference or rebellion, and will have its reward, but it is not the open, decided, manly confession of him which will insure his honorable confession of us before his Father.

Is it a sufficient confession of him to attend meeting, even to be quite constant in our attendance upon public religious services? It might be so were public feeling different from what it is. But you very well know that neither yourself nor any one else considers this a confession of Christ. You do not intend, when you come to the house of God thereby to give people to understand that you even believe in Jesus as the Messiah, much less that you have resolved to receive him as your Master, Teacher and Savior, that you have resolved to order your life by his instructions, that you have placed your hope of divine pardon and acceptance upon his great and precious promises. No; no one supposes that he confesses Christ by engaging in Christian services; therefore, no one does, no one can thus confess him. You might do this, and still remain the most determined sinner, the veriest infidel in the world. No; in order to confess Christ before men, some less ambiguous, some more decided act is required, some more distinct course must be taken, some more marked purpose must be manifested.

Is it enough to confess Christ, to be ready on every occasion to engage zealously in religious discussions? There is a certain intellectual faith which may lead to this kind and degree of interest, and its exhibition in the presence of others. But you know very well that it may consist with the entire absence of any thing like heart-belief, like saving faith. You know as well that it may come from the spirit of opposition; or from the love of one's cherished sins, which he would gladly, if possible, defend and reconcile with some philosophy of religion. You know very well that there may be this intellectual interest, and yet no hearty desire to be the real follower of Jesus, no firm purpose to learn and obey his precepts, no intention to give in one's devoted allegiance to his holy name and faith. Oh no! such men, were they perchance reproached with conduct inconsistent with the Christian character, would not hesitate a moment to deny that they were professors, that they laid any claim to the religious character. Is it enough that we are active in the support of Christian Societies, that we even take a part in our Sunday Schools and give instruction to the young in Christian principles—is this enough to constitute a confession of Christ? Does any one consider it so? A confession before men must be one which men generally regard as such. Now no one thinks that he confesses Christ, that he makes a profession of religion by taking the course I have mentioned. Though one would think that the firm friend and supporter of Christian religious worship, that the friend and supporter of Sunday Schools would naturally be religious and the professor of religion, that, certainly, the religious teacher of the young would be evidently and devotedly pious, and anxious in every way to know the Savior, yet you know from experience that this is not the fact. Therefore it is but stating a fact, when it is said, that taking these steps is not a public confession of Christ, that they are not considered as such, that they are not intended as such.

How then may we confess Christ before men? It is only by the performance of those religious acts, and the observance of those Christian rites, which are generally regarded as the signs of the religious character, and as a profession of the Christian faith. You know as well as I do, that there is one rite especially, an attendance upon which is universally regarded as a confession of religious faith, hope and purposes; that by the public no one, except in those denominations which deny its authority, is considered as a decided Christian who does not come to this rite; that, however you may feel in your own heart, there is not really in the present state of the public sentiment any confession of Christ before men, which does not aim at and terminate in this commemorative service. And the sentiment is not unjust. You yourself help make it what it is, you very well know what it demands, and since you, therefore, knowingly and deliberately refuse to satisfy its demands, it is not unjust in refusing to consider you a professed Christian. It is not unjust, because it expresses no more than the truth. There is one way, and only one, by which you are understood to express your faith in Jesus, and your determined purpose of submitting yourself to his guidance and of leading such a pious, devoted life as his religion requires. You know what this way is. It is open to all. It is easy to take. If you do not take it, is it not evidence conclusive that you have no such hearty faith and interest, that you have no such fixed purpose? The way to confess Christ is known to you, the way in which others have confessed him before men, is open to you also; if you refuse to take it, do you not refuse to confess him, do you not indeed deny him before men?

In making these remarks, I do not intend to impugn your motives. Whether they are sufficient to excuse you, God only knows. I judge them not. I would, however, declare to you plainly the requisitions of the gospel—I would express distinctly the mind of Christ. I firmly believe that he requires you to confess him before men, to make a public profession of your faith in him. I see around me, besides yourself, many near and dear friends, who have never complied with this requisition as they themselves and as others understand it, and though I know them to be persons of great worth and possessed of a sincere interest in religion, I must say to them and to you distinctly, that you fail, so far as I can see, of performing an important duty.

Yours affectionately, W. C.

To the Editors of the Christian Register.

POSTURE IN PRAYER.

Gentlemen,—In a late number of the Register I was pleased to read your reply to a Correspondent, who signs himself X. Y. Z., in regard to an innovation, lately introduced into a neighboring Society, viz., that of sitting during prayer. I recently attended public worship at the place, to which, I presume, your Correspondent alludes, and it struck me as an indecorous mode of paying our devotions to the Ineffable Supreme. Besides the want of devotion, which the sitting posture indicates, your Correspondent made no mention of the evils, which might reasonbly be expected to result from so glaring and uncalled for a change in the devotional exercises of the Sanctuary. It naturally induces, especially in the young, an indifference to the solemnity of the place, and to the religious services, in which the worshippers are supposed to be engaged. While present, I noticed several females in a neighboring pew engaged in conversation, (probably about the fashions or some parts of their dress,) and smiling and tittering, as if not aware of the solemnity of the place or the devtional exercises, in which the whole assembly ought to be engaged. In another pew, several children were employed in turning over their Sunday school books, and examining the pictures, and making remarks upon them. On the whole, I regarded the scene before me as highly displeasing in the sight of Heaven, and not calculated to advance the piety of the congregation. I see no particular reason, why the person who leads in the devotions should not sit as well as the people. All are supposed to be engaged in the prayers offered by the minister, each one uniting in the petitions, which he presents in an audible voice, and the attitude of all should be the same. Being a stranger, I was placed in rather an awkward predicament; but I arose and stood 'solitary and alone' during the prayer, not choosing to conform to the custom of the place, which appeared to me an objectionable innovation on long established usuage, and 'more honored in the breach, than in the observance.' I hope you will ere long give us your thoughts more fully on the subject, lest other societies should adopt this lifeless, sleep-producing mode of worshipping the Great Creator.

Yours, SENEX.

PROGRESS OF CATHOLIC SUPERSTITION IN THE AMERICAN EPISCOPAL CHURCH.

Last December, Rev. Dr. Doane, or, as Dr. Pusey calls him, 'The Right Reverend Father in God, George, Lord Bishop of New Jersey,' communicated to the people to whom he ministers, a list of all the feast and fast days, observed by the Catholic Church, viz.—The Circumcision of our Lord; Epiphany; Conversion of St. Paul; Purification of the Virgin Mary; St. Matthias; Annunciation of the Virgin Mary; St. Mark; St. Philip and St. James; St. Barnabas; St. John the Baptist; St. Peter; St. James, the Apostle; St. Bartholomew; St. Matthew; St. Michael and All Angels; St. Luke; St. Simon and St. Jude; All Saints; St. Andrew; St. Thomas; Christmas; St. Stephen; St. John; Innocents' day; Good Friday; Easter day; Ascension day; Whit Sunday; Monday and Tuesday in Whit Sun week; Trinity Sunday; Forty days of Lent; Embers days, which are four in number; Rogation days, three in number; All Fridays in the year (except when Christmas falls on that day) in memory of Christ's crucifixion; amounting in all, including Sundays, to nearly one half of the whole number of days in the year!

Accompanying this formidable Calendar, we have the Lord Bishop's Address to his flock, and also his ten reasons, 'why,' as he says, 'every member of Christ's Church is *bound* to make these days, to the best of his power, days of religion and times of worshipping God.' But 'the first reason taken alone' he remarks, 'will be enough for every man of a right and humble mind.' And what, reader, do you guess this reason to be? Let 'The Right Reverend Father in God' himself answer: 'First, then, we are *bound* to keep those days because the *Church* ORDERS it.' ! ! !

It appears from the Annual Report of the Trustees of the School Fund recently made to the Legislature of New Jersey, that of the 96,954 young persons in the state of a proper age for instruction, as many as 45,619, nearly one half, do not attend the schools. If Bishop Doane would set about correcting this evil, he would be as well employed, we are inclined to think, as he now is in trying to win the people to the observance of Popish holidays.

CORRESPONDENCE OF THE A. U. A.

Savannah, Jan. 26, 1842.

Dear Sir,—'I see by one of the late numbers of the Register, that the Editors have made a slight mistake in regard to my labors in this place. They state that besides the usual labors of my station I am able to give an extra course of lectures to young men. The truth of the case is this. In this climate it has seemed to our friends that it would be more convenient to have no service in the afternoon, but to have one in the morning and one in the evening. The evening service has usually in past seasons been more or less attended by members of other societies or by those who do not go often any where. I have therefore availed myself of this circumstance to invite the attention of the young men to a course of lectures addressed particularly to them. The lectures were very fully attended, and I am in hopes may with the blessing of God be instrumental in doing some good. But they were not extra labors. I have preached but twice on the Sabbath, appropriating one of my regular services for a time to the good of the young men. I have completed my course, having addressed six lectures to young men, and one to the older portion of the community in behalf of the young. I am now giving a series of evening discourses upon what I call common sense views of religion. I have given one of this series, the idea of which was that we were truant children, and Christ came not merely nor chiefly to save us from being whipped, but to make us good children; in other words, that the gospel salvation is a salvation from sin in this life, intended to make us better in all the relations and duties of life. My next is upon the sufficiency of the provisions of the gospel for salvation from present sin, and therefore from future misery as the consequence of sin. And here I will add a few words in regard to the Parish itself. The meetings are fuller than they have been since Mr. Thatcher's death, as I am told. The character of the society is different from what I expected. There is more seriousness, more earnest desire for practical preaching, more spirituality than I had expected to find. I have engaged in no controversial discourses. And yet I have endeavored to express freely my own opinions and to mark distinctly the difference between these and others whenever I have touched upon points where there is a difference. I have endeavored to do all I can in consistency with my duty to the truth to soften the feelings of other denominations. I found many seamen here and the Bethel closed. I threw an article into the daily paper calling the attention of the community to the subject—this called forth other communications from other persons. On Monday evening last, we had a meeting to consult upon measures to be taken. It was a pleasant meeting and we are to have another next Monday evening. Mr. N., the Episcopal Minister, presided. Mr. B., the Baptist Minister, made a motion with a few remarks. I seconded the motion with a few remarks. Last evening there was a meeting of the Savannah Bible Society. An invitation was sent to our parish. I urged our people to go and told them I should go myself. I went and made a speech as earnestly as I felt in behalf of the Bible cause. To-morrow night I am to deliver a Temperance address at the Presbyterian Church before the Savannah Temperance Society. Every Wednesday evening we have a Bible class which is very fully attended and which is one of the plensantest meetings of the kind that I ever knew. I think I shall gain a great deal from it. And I hope that it will be profitable to the people; they certainly seem very much interested, and their interest does not abate.

Yours truly, J. W.

Geneva, Kane Co., Ill., Jan. 17, 1842.

Dear Sir,—Since my last communication I have made a short but interesting tour in the southern part of Wisconsin, some account of which, may be agreeable to you. I left here on horse-back the afternoon of Dec. 24, and rode about 6 miles to a little village where I had previously by request, sent an appointment for an evening discourse. There had been a violent storm for several days and it had not yet abated and the people, supposing it improbable that any one would be willing to buffet it unless from necessity, had not given the notice, and I therefore spent the evening at the house of a friend. The next morning, after some hesitation in balancing the claims of a waiting audience against personal comfort, I set forward, facing a severe North West wind, and travelled 18 or 20 miles, then stopped a few moments to refresh myself and horse. Thus far I had followed a travelled road; beyond, for some 10 or 15 miles, my course lay across small prairies and among the barrens along a dim unbroken track. The surface of the snow was frozen so that in some places it would bear the horse and in others it would not; this made the travelling very tedious. Night came on, and I was still many miles from the place I designed to reach. My horse was fatigued, the night was dark and the path devious and the houses 'like angels' visits, few and far between.' I finally concluded to endeavor if possible to find shelter for the night. At the first house the woman who came to the door informed me in a foreign accent that they had no shelter for my horse, but that I should probably find one farther on. The next application received a similar reply, and the third likewise; but with the assurance that I should be certain of a shelter at the next place, which was only about three-fourths of a mile distant. The assurance was verified, and I was received with true Scotch hospitality to the simple but freely offered fare of a cousin of Robert Pollock's, the Poet. He was a member of the 'kirk' of Scotland, though very liberal in his views and charitable towards those of different religious opinions; and the solemn manner in which he gathered his family around him for evening worship reminded me of Burn's description in the 'Cotter's Saturday night.'

The next morning, about 9 o'clock, I arrived at the house of Elder Bristol, of the Christian denomination; and soon after we started together for Burlington, W. T., distance about 18 miles; on the way called at Elder Burnham's, another preacher of the same order, and dined. At Burlington, (which is a flourishing little village at the forks of Fox river, having a good hydraulic power and surrouuded with a beautiful country and delightful scenery,) I found an influential and substantial Unitarian friend, in Ephraim Perkins, from Trenton, N. Y. His name is doubtless familiar to many of our friends at the East, and though somewhat advanced in years, his zeal is unabated and he enjoys good health, and in speaking of the country and its interests he manifests the ardor and enthusiasm of early life. The most of his family are residing in the vicinity, and the hearty welcome with which they greeted a clergyman of their own faith was truly gratifying. Previous notice of my coming had been given, and one man who had formerly listened to the preaching of Dr. Nichols, of Portland, Me., and, I believe, been a member of his church, came twelve miles, with an ox team, and brought his daughter, that they might hear Unitarian preaching. I mention this not as an example of the *common* state of feeling in the West, but it is something which is by no means *uncommon*.

I spent one Sabbath and nearly a week in Burlington, and its vicinity, visiting among the people and preaching every evening. The audiences were large and attentive, and I have rarely witnessed a more evident and general manifesta tion of interest; and it was truly painful to be compelled by the force of circumstances and other engagements to give an indefinite answer to the many inquiries with regard to a second visit.

From Burlington I passed down the river, 16 miles, to Montalona, and attended the Quarterly Ministerial Conference of the 'Christian' denomination. They gave me a cordial invitation to take part in the public services of the occasion and sit with them in conference, which I thought proper to accept, expressing my happiness to unite with them in consultation for the interests of liberal Christianity as a *common cause*, but still choosing to retain my own identity as a Unitarian, with which they expressed perfect satisfaction. The occasion was one of considerable interest, and a good number were assembled. There was no cushioned pulpit or deep-toned organ, but the whole audience were a choir: and the melody of the heart, as it broke from the quivering lips, made music to which angels might listen with delight. You may call it want of taste or enthusiasm or what you please, but it sounded sweeter to me, a thousand times, than the best tuned instrument that ever gave a musical sound. A multitude of hearts filled with one sentiment of devotion, and that sentiment poured forth as in one voice of praise, —*that* is a melody to melt and move and elevate. The 'Christians' have been very successful in the West; they have hardly failed of establishing a society in a single instance where they have made the attempt. They are excellent pioneers of liberal Christianity, and are anxious to obtain our books and tracts to read and distribute. Shall we not do something to furnish them with the means to aid us, by providing them with the necessary supply of these instruments of good? After the close of the Conference I returned to my old home on Des Plaines River, and with my family removed to this place, Geneva. The ground is here unoccupied by any other denomination, and though the number of inhabitants in the village is small, there is a thickly settled country surrounding it, which seems likely to afford materials for a respectable society; and our friends here deserve well, for their perseverance, liberality, and zeal.

Since my arrival in Geneva, I have received yours of Dec. 3d, and also of Dec. 27th. I have established myself at this place, not so much on account of the importance of the village itself, as of the society around it. There is a considerable number of wealthy, influential Unitarians who will attend meeting from the country and pay something for the support of preaching; and there is a prospect of building up a society without interfering with other denominations; and when a footing is obtained, there will be opportunity for extending an influence to other places where nothing could at present be obtained for sustaining religious institutions. I have received invitations from several places of some importance to come and preach, and shall attend to them as fast as possible. If I would yield to every such solicitation I might devote my whole time and preach every night in the week. Since my return from Cambridge, I have, in the discharge of my duties as a minister, travelled more than 1200 miles, mostly on horse back; preached about 70 times, attended one funeral, one wedding, and administered baptism to two adults.

Since writing the above, I have received a verbal invitation from some of the friends in Rockford to visit them again. The distance from Geneva is 50 miles, too far to connect with Geneva by a weekly horseback conveyance, and allow time for study. I have, however, made some arrangemem for occasional exchanges with Br. Walworth, at Belvidere, 12 miles from Rockford, and can visit them there. Peoria is 150 or 175 miles from Geneva, and I have not visited there yet. With regard to your kind offer of pecuniary assistance, I have only to express my gratitude and leave the manner and amount with you.

The books and tracts I wrote for in my last letter are much needed, and I hope they will be procured and sent on. The 5 sets of Channing's works, of the Miscellany, and other books, mentioned in my last letter, were for the use of Christian ministers, whose libraries need to be enlarged. Many of them have expressed a deep anxiety to increase their ability for usefulness, by more study; but they are destitute of means. I have given them a share of the books which were furnished me for distribution, and lent some from my own library. I think there is no way in which money could be expended more profitably for the advancement of liberal Christianity than by furnishing a large supply of books and tracts. I would add to the list of books I have given, Burnap's Lectures; Norton's Reasons; Locke's Key to the Epistles; and Paley's Works. There are two or three young men who are wishing to prepare for the ministry, and I want some such books sent on for them. Tell Prof. Ware of this, and that we need a 'school of the Prophets' here, and he will do a good work to inspire some of the young men in Cambridge with the spirit to commence it. I have a letter lying before me from a man situated much as I was when I commenced preparation (i. e. with a small family). He seems to be a sensible man, and his Christian brethren are anxious to have him commence preaching. He feels the need of education and seems aware of the evils of commencing without it and is in doubt about his duty. He could not, consistently, go to Cambridge, even if the means were at his command. He wants me to furnish him books for study. Remember the wants of such and of the thousands to whom our tracts would be treasures.

Yours, truly, A. H. C.

Quincy, Ill., Jan. 24th, 1842.

Rev. Mr. Briggs, My Dear Sir,—It is now about two months since my return to this place, and although I have nothing of special importance to communicate, yet I am glad to send you a cheering word from this point in the far West, and to assure you that the cause which is so dear to our hearts is making gradual but sure progress in this region. The number of hearers at our Church is steadily increasing—our Sabbath School is increasing in number—and the prospects of the liberal Church in this place are exceedingly flattering. Some of my hearers come in from several miles in the country. A spirit of inquiry is prevailing. Men are asking, what this new doctrine is—they are coming to hear for themselves—they are reading our tracts. And where this spirit of inquiry prevails, you well know that we have nothing to fear. I could relate to you several instances of individuals who are deeply impressed with the truth as presented by our views. Let one suffice. Not many days since, a laboring man, who lives upwards of twenty miles from this place, called to see me. He appeared to be a man of an honest heart, and of an earnest spirit. He said he had been reading some tracts which had been given him by one of my parishioners, that if he had known at the time that they were Unitarian tracts he should not have taken them (so great were his prejudices against our doctrines,) but that he had read them, and found them to contain what he had long believed. His wife, who is a member of the Methodist Church, had read them, and liked them very much. So had his hired man and his neighbors read them, and they welcomed the truths presented to their min-

The people in his neighborhood were desirous of knowing more about our views, and they wished me to come and preach to them. I promised, as soon as the weather should be suitable and the travelling good, to visit him and spend several days in his neighborhood. This man seemed to have been most deeply impressed with the tract called '*The Apostle Peter, a Unitarian.*' He seemed like one just emerged from a state of darkness into marvellous light. Unitarianism was altogether a different thing from what he had heard it represented by religionists, he said. Now, this man is a representative of a large class of men throughout the West, who cannot receive the Gospel in that mode in which it is usually presented, but who will receive it in a rational mode. Such men are to be affected, as this man has been, by means of our tracts, which are very efficient preachers. And when these tracts shall have been circulated throughout the country here, and read, we may expect to find a large body of men embracing our views, and that, I may venture to say, of the men of most intelligence and independence. Since my return here, I have circulated a great number of our tracts, and have found opportunities of sending them to a distance. It is my wish that you would send us supplies of tracts as you have opportunity.

But, although I am seeking to correct the misapprehensions about our views which are very prevalent here, it is and ever has been my earnest desire to promote the spread of 'pure and undefiled religion,' to make men Christians and not sectarians; and I rejoice to know that our views are received by so many, because I believe that they may be the means of their salvation.

Our Sabbath School is doing much good among the poor children here, but its usefulness would be increased if we had more books of a simple kind, adapted to the minds of small children, just learning to read. I hope that some kind friend at the East may supply this deficiency for us. One of our friends, Mr. H., has gone East, and will call upon you while he is in Boston, and give you particulars about the state of the Society. And he will take charge of any books or tracts which may be left with you for us. He will leave about the 1st of March for the West.

Through you, let me say to Mr. Reed that I have a new subscriber for his paper. A member of our Church finds that business calls him into Missouri to settle, and he wishes the Register sent to his address. Mr. ——— also wishes to have the tracts of the Association regularly sent to him. He is a member of our little Auxiliary Association, but in that I shall take his place as a subscriber for the tracts, so that you will continue to send the same number here. And I hope soon to obtain more subscribers for the tracts in this place. Mr. ——— is a devoted Christian, and is determined to establish a Sabbath School in the village where he is going. I wish that we were able to furnish him with some books for the children, but we have not enough for our own. Thus you can see what opportunities we have of doing good by means of books, not only for men but for children.

The great Washingtonian Temperance Reform is spreading rapidly through this State. A Society was formed here, a few days since, and such has been the effect of it that some of our retailers of ardent spirits have given up the traffic, and the rest are complaining of hard times. God speed this glorious reform among us!

I am very respectfully and sincerely your frend and fellow-laborer, G. M.

INSTALLATION AT PEMBROKE.

On Wednesday, the 9th instant, the Rev. J. Chandler was installed as Pastor of the Congregational Church and Society in Pembroke. The services of the occasion were as follows: Introductory Prayer, by Rev. Mr. Sweet of Kingston; Reading of the Scriptures, by Rev. Mr. Leonard of Marshfield; Sermon, by Rev. Mr. Barrett of Boston; Prayer of Installation, by Rev. Mr. Richardson of Hingham; Charge, by Rev. Dr. Kendall of Plymouth; Right Hand of Fellowship, by Rev. Mr. Moore of Duxbury; Address to the Church and Society, by Rev. Mr. Allen, the former Minister of the Parish; Concluding Prayer by Rev. Mr. Briggs of Plymouth. Three original Hymns, written by members of the Society, were sung; one of which we subjoin:

HYMN.

Our thoughts come thronging fast and free,
As we this morn our voices raise,
With grateful hearts we turn to Thee,
O God, in humble prayer and praise.

The farewell tones of one, who long
Has here dispensed thy holy word,
Yet vibrate on the ear, as strong
As when those thrilling sounds were heard.

We thank Thee, Father, that so soon
Another comes the void to fill;
May we receive the valued boon,
Obey thy high, and holy will.

Now in our midst, let peace prevail
Through thy good spirit from above;
In faith unite our hearts, and seal
The union, with thy grace and love.

For the Register and Observer.

BOOK AND PAMPHLET SOCIETY.

(Extracts from Correspondence of A. U. A.)

Letters from Rev. Mr. Moore, Quincy Illinois, June 15, 1841. 'We want more tracts; for after all, these are the most effectual teachers in the West.'

Dec. 16, 1841. 'I am very glad that I brought with me a good supply of tracts, for find quite a demand for them.'

Jan. 24, 1842. Mr. Moore mentions in his letter, the case of a gentleman, who was convinced of the truth of Christianity by a tract, entitled 'The Apostle Peter an Unitarian.' He states that this man is 'the representative of a large class of men throughout the West, who cannot receive the Gospel in the mode, in which it is usually presented, but will receive it in a rational mode. Such men are to be affected, as this man has been, by tracts, which are very efficient preachers.' The West is full of such men. Look at the cases stated in the Society's Circular. Shall they be Christians or not? This is one of the questions to be determined by the subscriptions now being taken by the Book and Pamphlet Society in our Parishes.

Rev. Mr. Conant, Geneva, Illinois, Jan. 17, 1842. 'The books and tracts, which I wrote for in my last letter are much needed and I hope that they will be procured and sent on. The five sets of Channing's works and of the Miscellany and other *books* mentioned in my last letter were for the use of the *Christian* Ministers, whose libraries need to be enlarged. Many of them express a deep anxiety to increase their usefulness by more study, but they are destitute of means. I have given them a share of the books, with which I have been favored for distribution and lent some from my own library. I think there is no way, in which money could be expended more profitably for the advancement of Liberal Christianity, than by furnishing a large supply of books and tracts.'

The denomination of *Christians*, as they call themselves, are very numerous in the West; their preachers fervent and full of zeal and not differing greatly from us in their opinions. They are generally deficient in theological learning. If we can supply the means of remedying this, what a change we shall make in the efficiency of their ministry and what a gain to the cause of Christianity in the West. There are hundreds of volumes, little wanted here and unsalable, which are the very works which are wanted for this purpose. They are the unsold remains of editions, and may be purchased very cheap, and if the subscriptions supply the means the Book and Pamphlet Society can do much to supply the want of these *Christian* Ministers by transferring them to the West at a very small expense.

*** The Treasurer of the Book and Pamphlet Society acknowledges the receipt of the following sums from annual and life subscribers.

In Rev. Dr. Lowell's Society,	$156,50
In Rev. Dr. Frothingham's Society,	126 00
In Brattle Street Society,	133 00
In Rev. Mr. Ellis' Society, Charlestown,	35 00
In Rev. Mr. Muzzey's Society, Cambridgeport,	50 00
In Providence,	63 00

Other considerable sums have been received from other Societies and remain to be acknowledged when the final returns are received.

N. H. Sumner, *Treasurer.*
Feb. 16, 1842.

Calais, Me.—We learn that the Unitarian Congregational Society in Calais, Me., have given a unanimous invitation to the Rev. Nathaniel Whitman to become their Pastor, and that he has accepted it. Our informant further says: 'The cause of liberty, of charity, and of unadulterated Gospel truth, is advancing in the whole Eastern section of Maine.'

Bibles for Seamen.—We are pleased to learn, that Judge Upshur, Secretary of the Navy, has given instructions to the commandants of the several Navy Yards to supply the crews of the public vessels going on a cruise with the Bible; one copy to each mess. In this act we trust, every friend of the seamen and of the Bible will rejoice.—*N. Y. Adv.*

Son of Rammohun Roy.—We find in one of our exchange papers the following extract from the 'Bombay Times.'

'Amongst the passengers whose places have been taken out for England by the steamer for February, we observe the names of two very eminent native gentlemen from Calcutta.—Dwarkanath Tagore and Radapushad Roy. The former of these has for a long time been much the most conspicuous Hindoo in Bengal; remarkable alike for his high talents, intelligence, and liberality of sentiment. He is more than half an Englishman in his ideas and manners, and although many of the tenets of Hindooism still cling to him, he has broken loose from all its moral and social prejudices, and may, perhaps, soon profess as openly that he has cast away its religious delusions. He calls himself 'a good Hindoo,' and a good man he undoubtedly is; he may soon be something better. He is a wealthy merchant and Zemindar, and not only practices a princely and munificent generosity after the ostentatious manner of his people, but is liberal in the true and unassuming fashion which does good by stealth; and he finds his reward. His companion in travel, Radapushad Roy, is the only son of the late Ram Mohun Roy, the lad who went with him being adopted, and not actually his son. He is a person of high intellect and superior acquirements, and of the very highest caste—a Cooline Bramin. On the whole, two better specimens of Hindoo gentlemen could not possibly have been selected as the *elite* of their class, to present to English society.'

Quite Amusing.—Dr. Pussey has dedicated a sermon recently preached by him, to Bishop Doane of New Jersey, and we are sure our readers will be amused to see the very words of dedication. Here they are:

'To the Right Reverend Father in God, George, Lord Bishop of New Jersey, this Sermon, preached in behalf of a society dear to both in memory and the Communion of Saints departed, *is* respectfully inscribed, in grateful acknowledgment of the Christian charity which believed all good when the world censured: and when those near seemed estranged, owned us from afar as Sons and Brethren; and of the refreshment of his sympathy in a season, (may it be shortened!) of rebuke, distress, division, and anxiety.'—*Presbyterian.*

Kant's Philosophy.—It is stated in a late English Periodical, that Kant's Philosophy has found another opponent in the person of Professor Steininger of Treves, France, who says, that Fichte and Schelling, have abandoned their own systems.

Strauss and Bauer.—The last London Foreign Quarterly Review remarks:

'Notwithstanding the activity of these writers and others of a similar class, we suspect that their influence will be but shortlived, and that it is already on the wane. Their extravagant theories, like every other disease, must culminate before they can be eradicated. The human mind, when puffed up with pride, arrogates to itself the claims of Divinity; but when restored to a healthy state, will bow down in humility before the Creator of all things, in just consciousness of its own weakness. The greatest writers have always approached holy subjects with awe and reverence. Nor is the rash and venturesome tone of the Germans confined to their discussions on religious subjects. Within the last ten years we have seen a similar exhibition in literature; but as the ebullition in the latter instance died away, so we doubt not that the ferment in religious matters will evaporate. The appearance of such works may be useful as leading through the phases of incipient scepticism and absolute denial to purified renovation and reformation.'

GENERAL INTELLIGENCE.

Judge of the Supreme Court.—The Journal states that the Hon Samuel Hubbard of this city, has been nominated by Gov Davis to fill the place, on the bench of the Supreme Court, made vacant by the resignation of Judge Putnam.

Fitchburgh Railroad.—Preparatory measures for the construction of this road have been adopted and followed up with a resolution and spirit characteristic of the people residing along the proposed route.

Portsmouth and Portland Rail Road.—The part of the Eastern rail road in Maine leading from Portland to *Goose Fair* brook, a mile and a half from Saco, being a distance of fourteen miles, was opened on Monday last, and the passenger trains now run daily upon it.

Damages against a Rail Road.—Damages to the amount of $13,000 have been awarded by the jury, in the case of Ostinelli against the Worcester Railroad Co, on account of injuries sustained by his son, at the collision of the cars, at the time of the great whig gathering at Worcester, in 1840.

One thousand dollars goes to the father, and twelve thousand for the benefit of the son, to be invested in the best manner for him, under the advice and direction of the Judge.

The Countess of Durham.—This lady has soon followed her noble husband to the grave. She died at Genoa, on the 26th of November, from the effects of a violent cold and sore throat, after 14 days illness.

Louisa Elizabeth, Countess of Durham, was the eldest daughter of the venerable Earl Grey; and sister of Lord Howick, and was borne in 1797. She was Lord Durham's second wife, and was married in 1816.—Having only daughters by his Countess, Lord Durham was succeeded in his tittle and vast estates by George, his second son, now doubly an orphan at the age of 14. The oldest son died in 1831, being then 13 years old; a most lovely boy, whose features have been familiar, even on this side of the Atlantic, by that beautiful portrait which Sir Thomas Lawrence painted of him as Master Lambton, engravings from which we have often seen in the Broadway print-shop windows. —*N. Y. Com.*

Slave Trade Treaty.—English journals announce the conclusion of a treaty between England, France, Russia, Austria, and Prussia, for the abolition of the slave trade.

Mr Bussey's Will.—The following quotations from the Will of the late Benjamin Bussey, are given in the Daily Advertiser, with the just remark that these provisions, 'will cause him to be remembered with gratitude and respect by every farmer in the United States.'

By his will, he first makes liberal provision for his widow, grand-child, great grand-children and others. He gives, through trustees, to his widow and two brothers (new living) respectively, and in succession, the use of his extensive farm in Roxbury, with the mansion house, &c. for life. At the decease of the survivor of them, and subject to the payment of any annuities then existing, he gives all his property to Harvard University for the following purposes. The estate in Roxbury is to be held forever as a Seminary for 'instruction in practical agriculture, in useful and ornamental gardening, in botany, and in such other branches of natural science, as may tend to promote a knowledge of practical agriculture, and the various arts subservient therewith.' The Government of the University is also 'to cause such courses of lectures to be delivered there, at such seasons of the year and under such regulations as they may think best adapted to promote the ends designed; and also to furnish gratuitous aid, if they shall think it expedient, to such meritorious persons as may resort there for instruction.' One half of the net income of his property is to be appropriated to maintain that institution; and the residue of the income is to be divided equally between the Divinity School and the Law School of the University.

When it is considered that his property probably amounts to not less than three hundred and fifty thousand dollars, we cannot be mistaken in placing Mr Bussey in the front rank of public benefactors.

Temperance in Washington.—A great temperance meeting was held in Washington, on the evening of Jan. 26th which was addressed by several members of Congress. A large number of persons signed the pledge of total abstinence, at the close of the meeting. The following letter from President Tyler was also read.

Washington, January 26, 1842.

Sir—I have the honor to acknowledge the receipt of your letter of this morning inviting me to attend the Mass Meeting of the Temperance Societies to be held this evening, and I have to express my regret that a bad cold under which I have labored for several days past, and which admonishes me against exposure, will deny me the pleasure of being present. I beg you, however, to assure those you represent that I feel the liveliest interest in the efforts which are making, and with such extensive success, to establish regularity and order, and temperance, and sobriety, in place of those wild bacchanalian orgies which have consigned to premature graves thousands of human beings who were destined by their Creator to be useful members of society in their day and generation. Mothers, and wives, and children, and relatives, and friends, have cause to rejoice in the success which has so far attended the efforts of the Temperance Societies over the Union; and the patriot, as well as the philanthropist, can do no less than wish them entire success in the great work of reformation which they have begun.

Be pleased to tender to your brother members my cordial salutations, and accept for yourself assurances of my respect.

JOHN TYLER.

Lund Washington, Esq.

The Slave Trade.—The following is said to be the principal provisions of the treaty recently concluded between Great Britain, France, Austria, Russia and Prussia, for the suppression of the slave trade:—'The right of search in respect to all vessels liable to the suspicion of being engaged in the slave trade, is mutually granted by each of the Five Powers, parties to this beneficial treaty, to all vessels of war bearing the flag of any of the five. Thus, the constant existence and unremitted activity of the most effective naval police that any or all of the Five Powers can establish for the suppression of the slave trade, is made part of the public law of Europe.'

The Right of Search Granted by Texas.—Intelligence has been received in Texas that Gen. Hamilton had agreed to sign the treaty of commerce and amity between Great Britain and Texas, and also to sign a separate treaty for the suppression of the African slave trade, to include the right of each nation to search the suspected vessels of the other.

Minister to Spain.—We are pleased to notice that Washington Irving, of New York, has been nominated by President Tyler, as Envoy Extraordinary, and Minister Plenipotentiary, to Spain. The nomination has been confirmed by the Senate.

The United States Frigate Columbia, now in our port, has been ordered to Europe, to carry out the newly appointed Minister to Spain.

Steamer President.—Capt. Jepson, from Cape De Verd Islands states that before he left Bonavista, he was informed by a respectable English gentleman, that the stern boat of the long-lost steamer, with several water casks, marked President, had there been picked up and carried into St. Nicholas one of the Islands, and that he had himself seen them.

In the log book of brig Poultney from Smyrna for Baltimore, it is stated that part of a wreck was noticed, which was supposed to have been part of the President, and whose description corresponds with the description of the President, as given by those who have a familiar recollection of her appearance.

MASSACHUSETTS LEGISLATURE.

Senate, Thursday, Feb. 10.—The principal discussion of the Senate to-day was on the bill to create the office of another Judge of the Supreme Court;—the office of a fifth Judge having been some time since abolished, on the recommendation of Gov. Morton. No decision was made.

In the House, much of the time was occupied in discussion of topics of private interest. The bill authorising Insurance Companies to invest in such Railroads as had not mortgaged more than a quarter of their stock, was passed to a third reading. The bill to incorporate the Nantucket Marine Camel Company was passed to be engrossed.

In the House an earnest debate took place on the proposition to vote $15,000 to Williams College, to assist in rebuilding the College lately destroyed by fire.

The question was indefinitely postponed, ayes 138, nays 118.

On Saturday and Monday, though good progress was made in the business of the session, yet little was done to interest the public.

In the House, an order was submitted respecting a grant to Williams College. A bill was also passed to a third reading repealing that part of the law of the Commonwealth, which forbids the intermarriage of whites and colored persons.

In the Senate, on Wednesday 16th, a bill was reported to establish the Supreme Court of Boston. It was read by its title and ordered to be printed. Bills to suspend the Insolvent law;—concerning lunatic convicts; concerning the Berkshire Railroad passed to third readings.

In the House, among much other business of less importance, a resolve was passed to a third reading, giving to School Committees power to dismiss scholars under four years of age, and over twenty one.

CONGRESS.

Senate.—During the latter part of the week ending 5th inst, no business generally interesting to the public was transacted.

The message of the President, in regard to the mutineers of the Creole, was referred to the committee on foreign affairs.

The House, during the same period was principally occupied with the case of Mr Adams, some parts of whose defence are said to have been exceedingly interesting, especially where he gave the history of old political parties, and stated, (modestly as he did) his own connexion with services in our government, down from the days of Washington, to the present time. We regret that we have not room here for anything more than this brief reference to his remarks. We must refer those interested in them, to the secular papers.

The closing part of this defence, however, on Monday 7th, we give more at length, as the result is of great interest and importance, not only as regards the rights and reputation of the distinguished individual who has been so unceremoniously and unjustly arraigned; but also as regards a great national question,—establishing as it does, triumphantly, the right of free discussion.

We copy the account, as far as our limits permit us to give it,—from the National Intelligencer.

Question of Privilege.—The House resumed the consideration of the resolution of Mr Gilmer, proposing a censure on Mr Adams, for the presentation of a petition praying for a dissolution of the Union, together with the amendment of Mr Marshall thereto, and the substitute amendment of Mr Summers for both the said propositions.

Mr Adams said that during the course of the day on Saturday, he thought he perceived an impatience prevailing in the House to get rid of this subject. Mr A. had been charged by the gentleman from Kentucky, (Mr Marshall,) who had introduced one of the resolutions against him, with having consumed an unreasonable time in his defence thus far. It appeared to that gentleman that a consumption of six days by a man in Mr. A.'s situation was an extravagant use of time, although a portion of that space of time had been consumed by the gentleman himself in his accusation, as well as a considerable part of it by another member [illegible] last day's debate (by Mr [illegible]) upon the reading of what Mr A. considered a very important document in his defence. The Speaker had overruled, and, on an appeal from his decision, the House, by a very large majority, had sustained the decision. As to the objection that six days were too much to be occupied by a member of the House laboring under such a charge, Mr A. did not know where the gentleman got his authority for such an opinion. Warren Hastings had occupied seven years in the trial of a charge not more heinous in its nature; and as to the relative proportion of the time thus occupied by the accused party in defending himself, to that consumed by his three accusers in endeavoring to destroy him, he did not think there was any principle of justice which could condemn it. At the same time, Mr A. wished to retain the claim he had all along insisted on, to be free from responsibility for the time consumed. He had repeatedly offered to let the proceeding be brought to a close without even that defence which the House had insisted on requiring of him, and which he had partly made.

He wished now to say, that if any of his accusers on this occasion were now willing that the whole question should be laid upon the table, Mr A. was ready to assent to such a motion. He had a great deal of time still to require if he should be forced to go on with his defence. He had laid out the platform which he proposed that defence to occupy, and had informed the House of all that it would be necessary for him to prove. But he was willing to forego it all, and dismiss the subject forever from the House, and, if possible from the country, if that could by possibility be done without a sacrifice of his own rights and those of his constituents, and of the just defence of his own character.

He would say one thing further. The gentleman from Kentucky (Mr Marshall) had offered him his forgiveness for what he considered as injurious to himself in Mr A.'s remark. Mr A. could not accept of this forgiveness in the present stage of this proceeding; but if the House would agree to dismiss the subject without injury to Mr A.'s character and to the rights of those petitioners, he would say to the gentleman from Kentucky (Mr Marshall,) to the gentleman from Accomac, (Mr Wise,) and to the gentleman from Albemarle, (Mr Gilmer,) that he was ready to exchange forgiveness forever hereafter for all that had taken place. He wished the House, however, to understand that he did not say this from any wish to shrink from the further prosecution of the defence of his character, or from the time and labor this might impose upon him. Still, if the House was ready to lay the subject on the table that it should never be taken up again, he was willing to acquiesce in such an arrangement. If the House was not yet satisfied, and that offer should be refused, and the House should assent to the proposition of the gentleman from Virginia (Mr Summers) to refer the entire subject to a select committee, where Mr A. could have an opportunity further to defend himself and his constituents, he was willing for that—still reserving to himself the right to continue his defence in conformity with the outline he had already submitted to the House, and to go through with it to the end without obstruction of interruption.

Whereupon, Mr Botts rose and said that if he were to consult his own inclinations, he should prefer that a direct vote should be taken on the proposition of the gentleman from Kentucky, (Mr Marshall.) He (Mr B.) presumed that every member had made up his mind on the subject; and the House and the country were exceedingly anxious to get rid of it. He would therefore move, against his own will, however, that the whole subject be laid on the table; that, in the language of the gentleman from Massachusetts, (Mr Adams) it might be laid forever.

In this stage of the defence Mr Barnard wished to submit certain propositions, as the result and conclusion of his views on the subject before the House, he having had no opportunity to express his views to the House in any other way.

The following are the propositions here referred to,—copied from the Intelligencer:

1. That the petition in this case is nothing more than the hasty and ill considered expression of opinion on the part of the signers that the Union, as at present composed, cannot be kept together; and that measures ought therefore, to be taken immediately for a peaceable separation, instead of waiting for the day of violence and civil war.

2. That the petitioners had a perfect *constitutional right* to send such a petition to Congress; and any member of this House had a perfect constitutional right to offer that petition to the House, and to advocate the views and statements of the petition on this floor, if he should see fit to do so. The House, in the meantime, had a perfect constitutional right to receive and entertain the petition, or to refuse to entertain it.

3. That in presenting this petition to the House the mover has done no more than if, without any petition, he had offered to the House a resolution of his own to the effect of the instruction offered by him on presenting the petition viz. That a select committee be appointed to draw up and report to the House, and through the House to state to the country, reasons why measures ought not to be taken for the dissolution of the Union; this he had a perfect right to do.

4. That the attempt to convert this petition, and the expression of opinions contained in it, into a high political offence, and to make that offence triable before *any* tribunal, and especially to make it triable before this body, sets the Constitution of the country and every known principle of law and liberty at utter defiance, and is deeply offensive to the understanding of the House and the country. It is, moreover, an attempt to set up the Representative body above the Constituents body, and make the former the self-constituted censor of the political conduct and opinions of the latter, with power to punish for such conduct and opinions at discretion.

5. That the attempt to involve and identify a member of this House, presenting a petition, with the petitioners and their peculiar sentiments and views, notwithstanding his most explicit disavowals, and to hold him amenable to the retributive justice and power of the House on the pretended ground of contempt, is a high handed and daring attempt—a gross breach of the privileges and independence of that member—a deep injury and offence to his constituents, and, through him and them, a deep injury and offence to every member of the body, and to the country in its several sections whose Representatives we are.

The question then recurring on the motion of Mr Botts, to lay the whole subject on the table yeas and nays were asked and ordered. The vote stood 106 for and 93 against—thus settling this long and disgraceful controversy in favor of the right of free discussion.

Senate, Monday, Feb. 7*th.*—The subjects before the Senate were, certain resolutions of the Legislature of South Carolina, in regard to the New York and Virginia controversy;—the question of the disposal of the sale of proceeds of public lands refused by any states.

On Tuesday Mr Clay's resolution, as to the expediency of giving said proceeds to the states which have accepted their distributive share, was adopted, 25 against 20.

In the House, Feb. 8th, the subject of discussion was Mr Saltonstall's resolution asking power to take testimony relative to manufactures, and the effect of revenue laws upon them. The same discussion was continued on the 9th and 10th and the resolution was laid on the table.

Five members of the committee on Foreign Affairs resigned on account of disapprobation of Mr. Adam's course: viz. Messrs Gilmer, Rhett Hunter, Profitt and Johnson, and the Speaker appointed in their stead, Messrs White, of La., Chapman of Ala., Cooper of Ga., Shepherd of N. C., and Holmes of S. C.

Senate, Feb 11th, Bills were passed making appropriations for pensions in 1842—for relief and protection of Seamen in foreign countries, and two others respecting land claims.

SUNDAY SCHOOL SOCIETY.

A Quarterly Meeting of the Sunday School Society will be held at the *Masonic Temple* on Sunday evening, 27th inst., at 7 o'clock.

Reports of Teachers from several Sunday Schools will be read and Addresses may be expected.

As it is one of the objects of this meeting to obtain interesting facts and information in relation to Sunday Schools it is hoped that there will be a full attendance of Teachers and others, and a free communication at this meeting.

S. G. Simpkins, *Recording Secretary.*

MARRIAGES.

In this city, John S. King, to Mary R. Gannett.
In this city, Charles Austin, to Mercia Alden.
In Needham, Nathaniel Pulsifer, Esq., of Newton, to Miss Lydia Ann, daughter of Mr Royal McIntosh, of Needham.
In Fitchburgh, Feb. 9, by Rev. Mr Lincoln, Mr David C. Allen of Leominster, to Miss Lucy W. Lyon, of F.
In Washington, 1st inst, Wm. Waller, Esq., of Virginia, to Miss Elizabeth Tyler, daughter of the President.
In Mobile, Jan. 29, (at the residence of Judge Chamberlain) Henry Chamberlain, Esq., of M., to Miss Josephine W. Shipley, daughter of Joel Shipley, Esq., of Boston.

DEATHS.

In this city, on Saturday morning, Martha M., daughter of Freeman Fisher, Esq. 18.
In this city, on Saturday evening, Feb 12th, Mrs Mary Ann wife of Thomas Howe.
In this city, on Wednesday morning last, Edward Miller Esq. 46.
In this city, Mr Joseph W. Barnes, 39.
In this city, Mr Antonio Domingo, 56.
In this city, 12th inst, Mrs Eliza, wife of William P. Shattuck, 24.
In this city, 12th inst, Mrs Rachel Felt, 63, widow of the late John Felt, of Salem
In Portland, 9th inst, Mrs Pamela, relict of the late Hon. Wm. Chadwick, 77.
In Provincetown, 10th inst, Mr Moses Paine Nickerson, son of Thomas Nickerson, Esq. of P., 20.
At Hopkinton Springs, 7th inst, Abby M., third daughter of Josiah Norcross, 13.
In Duxbury, 4th inst, Mr Uriah Sprague, a revolutionary pensioner, 93.
In Fredericktown, N. B., 2d inst., Rev. Frederick W. Miles, 73.
Feb. 13, Mrs Abigail, wife of Capt. Elias Davis of Gloucester, recently of Cabotville.
In Salem, Capt Richard G. Wheatland, 42, a graduate of Harvard College in the class of 1818.
In Andover, Mr Samuel P. Newman, 45. He was of the class of 1816 at Harvard College, and for several years a Professor in Bowdoin College.
In Hingham, Feb. 11, Hon. Ebenezer Gay, 71.
In Tyngsboro', Feb. 12, Hon. Daniel Richardson, Counsellor at Law, 59, one of the oldest members of the Middlesex Bar. He was a member of the General Court for several years, both in the House and Senate.
Died, at his residence in Northfield, on the morning of the 8th inst, the Hon. Samuel Clesson Allen, aged 70. Mr Allen was a native of Bernardston, graduated at Dartmouth College in 1794; he immediately commenced the study of divinity, and was soon settled in the ministry at Northfield. In a few years he become a student at law, was admitted to the bar, practised the profession at Northfield, New Salem, and Greenfield, and was a counsellor and advocate of eminence. While in the prime of life, he filled an important space in the community. He was several years a member of the House of Representatives, of the Senate, and Executive Council of the Commonwealth. Twelve years in succession he represented the District of Franklin in the Congress of the United States. He was a man of extensive and varied intellectual acquirements, having his mind constantly engaged upon those subjects which divide the religious and political world, with an intense desire to gain satisfactory and useful results; until, at last, he gave up his hold on life without a struggle or a groan.—*Greenfield Mercury.*

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POETRY.

For the Register and Observer.

MARY ELIZA RUSSELL.

To the memory of Mary Eliza, an interesting little girl, the eldest daughter of George and Sophronia Russell, who died September 16th, 1841, aged ten years and four months.

Sweet flower—thou soon hast faded,
We witnessed thy decay;
With grief, each brow is shaded,
That thou hast past away.

Yes—in the tomb they've laid thee,
Sweet blossom once so fair;
Thy parents must resign thee,
And leave thee mouldering there.

Now—the once happy dwelling
In sorrow deep, is shrouded;
Tears in each eye are swelling,
And all their hopes are clouded.

Oh!—to that fount of healing
Our Father's throne on high,
Oh—come—he knows each feeling,
'Tis he, who hears each sigh.

He knows how deeply—deeply,
This stroke hath pierced the soul,
May they repose, most sweetly
On Him who can make whole.

May they, though bowed by sadness,
Still hear a gracious voice,
Which speaks to them of gladness,
Which bids them still rejoice.

This child—so dear a treasure
Which God had kindly given,
He has resumed at pleasure,
To dwell with him in Heaven.

This earth was all too dreary
For her—so full of joy;—
Above, she'll ne'er be weary,
Her bliss—no cares alloy.

With hope and joy still bleading,
May they, in meekest tone,
Say—in submission heading,
Father—thy will be done.

When life, which is so fleeting,
To them hath passed away,
May they, their lost one meeting,
Rejoice in endless day. L. T. W.

West Cambridge, Sept. 24th, 1841.

For the Register and Observer.

'BEFORE THE MORNING HE WAS NOT.'

Do ye miss him—he of the laughing eye,
And the fairy step, and the joyous cry?
Is his place unfilled at the hearth and board?
Is his voice yet still with its silvery chord?

Ye have lost a gem, but it sparkles high,
Beyond the dome of the starry sky!
Your bird has fled with its cadence strong,
But it warbles still in the land of song!

For yourselves, for yourselves be the bitter tear;
'It is well with the child' in its angel sphere!
He knew not grief when the arrow sped,
Which gave his form to the holy dead.

In dreams shall the merry laugh be heard,
Which the fount of love in your bosoms stirred!
And the soft, warm kiss—doth it linger yet?
And the twining arms—can ye these forget?

Go not to the grave for a treasure fled;
Look upward and see it by angels led!
Hark, hark! for the arches of Heaven ring,
With the welcome they give to the spirit they bring!

IONE.

MISCELLANEOUS.

[From the Christian Observer.]

SYRACUSE AND ITS VICINITY.

The Rapid Growth of Syracuse, N. Y.—Triumphs of the Temperance Reformation.

It is but recently that the whole region of country occupied by this city and neighboring villages, was considered desolate, unhealthy, and incapable of being inhabited. The passage of the Erie Canal through it became the signal of enterprise, and perhaps in no part of the State has industry and invested capital been more amply returned in rapid wealth. Churches and literary institutions were reared and well supported by the population, and they have been more benefitted than they usually are. To the mere traveller there seemed to be the forming elements of earthly grandeur in the highest degree, and a broad basis laid for enduring reputation and happiness for the future. But there was back of these appearances a lurking evil, seen, well understood, and deeply deplored by the virtuous portion of the citizens. The town and immediate villages, sprang up suddenly, composed of persons of every variety of sentiment, all of them intent upon fortune making in speedy haste; and the longer the town existed, and the larger it became, the more extensive grew the evil until its power threatened the destruction of morals.

The inhabitants, however, though aware of this existing evil, were not awakened fully to its danger until last fall. At that time, an effort was made to rid the town of gamblers, and to defeat an appointed horse race near them, which, they believed, was a covert act of gamblers, to make their way among them for their ruin and plunder.

This winter the inebriate reform has commenced and made progress with an astonishing power. In Syracuse, with one or two villages by it, *five thousand* have pledged themselves to total abstinence; and out of this number, there has been an auxiliary society formed, composed of those only who were habitual drunkards. This auxiliary numbers between three and four hundred. This was done for the purpose of inspiring confidence in the inebriate to meet them. He is not awed by the presence of those, he might fear, who have never fallen. From their meetings females are also debarred for the same reason. When they meet, which is every week, the attendance is about seven hundred. These meetings have become so interesting, that it is believed, if the doors were thrown open, no place in Syracuse could be found of sufficient size to hold the multitude who would wish to hear. The sales of intoxicating liquors are about closed.

In a late meeting of the general society, the polite magistrate stated that formerly he committed for intoxication, from twelve to twenty a week—that that week he had but two; and also, that he used to hold from twelve to eighteen courts of *special sessions* a week for drunkenness, but that week he had held one only.

The happy effects upon pauperism are like those upon drunkenness. The keeper of the county poor house stated that the inmates from Syracuse had diminished two thirds in consequence of the temperance reformation, while the supply from Salina, a village one mile off, had not, according to its population, diminished any. There was a cause for it. When the reform began in Syracuse, the people of this village, to some extent, opposed the tee-total pledge, and raised up an anti-pledge society, admitting wine, cider, and beer. Not long after they passed a resolution to drink whiskey at Mr. ——'s grocery. Soon after one or more of them were drunk in the streets, which disgusted the more candid part of them, who joined the tee-total society, and now the anti-society has passed away, the place is close on the heels of Syracuse in the reformation.

The ladies of the last named town had formed themselves into a benevolent association, that they may visit the families of the inebriates, and administer to their necessities. Great distress has been relieved by them. In one instance they found in a miserable hovel an inebriate sick, lying upon shavings for a bed, destitute of food, clothing, and surrounded by three little and helpless children—and their mother in her grave. He and his children were provided for by those benevolent ladies; he was induced to unite with the society, and is now sober, prosperous, and happy. Other scenes of wo were relieved by the same hands, and those who were the cause of them are reclaimed. The philanthropist, whether male or female, follows with kindness those who are recovered—they continue to befriend them by good advice, and see that they have immediate employment, which is essential to the welfare of the fallen; indeed, but very little could be expected from the pledge, if industry were not induced by it.

We would here remark, that this inebriate reform in all places is peculiar for an affectionate and self-devoting spirit to the good for others. It was thus with the first six who began the work in the city of Baltimore. They spread their wings, and have flown on those 'visits of mercy,' which have resulted in the beginning of a moral revolution that now bids fair in its prospects of changing the face of the whole nation. It is no matter where we fix our eye upon this field, or at what point we make our observation, the spirit is the same. And probably those who started first in the race, were not more deeply affected with the condition of their companions around them, or anxious to rescue them from wretchedness, than have been those but lately redeemed in Syracuse. These have ventured abroad also. In Manlius, not far off, they held meetings from Monday until Friday evening, at the close of which ten hundred and eighty-eight put their names to the pledge. The work still proceeds, and the society now numbers more than twelve hundred. Upwards of forty of these were reclaimed from the path of degraded drunkenness; and there were some others, who, if it had not been for this seasonable interposition of a saving influence, would have soon descended to the lowest grade of intoxication.

The ladies of this village, as in Syracuse, organized themselves into a society, and entered the dwellings of the intemperate, and though they saw much that was calculated to make the heart ache, they were enabled to rejoice over the remarkable changes for the better, which they daily witnessed. Parents and children were clothed and encouraged by a welcome return to society, and by the offer of employment.

At Fayettville, two miles distant, after the labor of two evenings, five hundred and eighty-six formed a society, and it is supposed more than twenty of them were of the most hopeless character. One tavern-keeper shut up his bar, and opened a temperance house—another promised to do the same in two weeks, and the third one says his property is reduced one half in value, and offers it for sale at this reduction. The ladies in this place were also active in relieving distress.

Orville, a village near this, had been noted for its intemperance. The public services of religion had long since been abandoned, and the meeting house, built by a more moral people, was left desolate and in ruins. After two meetings among the people, two-hundred and thirty-two signed the pledge. A much larger proportion of them were drunkards than would be found in other places of the same size. The work is steadily progressing.

At Skaneateles, there was a very different state of society. The people had not abandoned their churches or schools, but had nobly sustained both, and doubtless had in many instances kept up a most thorough, but baneful custom of temperate drinking. This had ended, in many cases, in desperate habits of intoxication, and among some of the higher class. One young gentleman of fortune and great respectability, and of the highest order of talent in his profession, was redeemed, and now spends his time in visiting and lecturing with most decided effect. The number who gave their names, was three hundred and ninety-five.

In Camillus, Amboy, and Bellisle, also Woodstock, the changes are great. In this village, Cazenovia, there have been four meetings with the same favorable results. These changes have been wrought within a few weeks; the labor was accomplished principally by the reformed inebriates of Syracuse, and especially by Capt. Price, an old sailor. He labors in the pulpit, as he would on deck in a storm, with all his might, and as though life were in danger—not that he is boisterous, but determined to save all on board. He is unlettered, by no means ignorant, and is a door-keeper for a church in Syracuse for his bread. He passed down from high life and wealth to poverty and degradation, through a long life of intemperance. He says his pride and ignorance would make him flee the gaze of a congregation, but he feels chained to the cause of his fellow inebriates, and can encounter for their benefit trials which money would not tempt him to meet.

Since we have been a nation, so far as I know our history, there has never risen a general movement among the people indicative of greater blessings. Our Congress and Legislatures of the States are already the captives of its power.

Jan. 28, 1842. JOHN R. DODGE.

THE JOYFUL SURPRISE.

OR THE INFLUENCE OF A DAUGHTER.

A newspaper called the Daily Advertiser, published at Rochester, N. Y., gives an account of the influence exerted by an amiable daughter, upon her intemperate parent. She was the means of reforming his habits, and restoring peace and comfort to a long suffering family:

'On the morning of the first day of the State election, an interesting scene might have been witnessed in a low dilapitated dwelling somewhere in this goodly city. At the place and time mentioned, there might have been seen, sitting at a scantily furnished breakfast-table, a man with good phrenological developements, a prepossessing physical structure, but with a countenance moody and irritable. On his right sat a woman, his wife, little if any past the meridian of life, but exhibiting traces of a premature fading of a face and figure still mildly beautiful. At his left sat his daughter—an unblighted copy of her patient, but sorrow-stricken mother—in all the healthfulness of incipient woman-hood.

In this young woman's eyes tears were gathering, and as she turned her timid face towards her moody father, they might have been seen glistening like the pearly drops of a summer morning, as the first beams of the sun glances on their crystal surface. Her heart was full and her voice tremulous, as she at length gained courage sufficient to ejaculate 'Father!'

The moody man started as though the sound of loud melody echoed in his ears. He bent his gaze inquiringly on his trembling child, and in accents unusually soft for him, said, 'Well, Bell, what would you?'

Bell felt emboldened, and, dressing her face in a sweet, pleading smile, replied, 'I wish, father, that you would not go to election to-day.'

The frown re-appeared—it was stern and bitter, as he asked sharply, 'Why not?'

Bell could not answer. She seemed anxious to escape from the angry gaze of a father, whom, but a moment before, she hoped to conciliate. She was about to withdraw, when a voice of startling fierceness said, 'Girl, look on your father. You, but a child, presume to counsel your father as to what he should do, and doubtless act as the agent of your mother. I could have borne to have been called a drunkard—ay, a *drunkard!*' and a shiver passed over him—'but,' continued he, 'to have it insinuated by a child, is too much. I shall go to the election. So bring me my hat.'

No word of remonstrance was heard, and the miserable man rushed from his dwelling.

That day, bitter tears were shed around the hearth-stone of Powell P——. Noon came but so did not the father of the grief-stricken Isabel. Night, too, with its darksome loneliness, drew its curtains around, but no sign of the return of the infatuated—the father and husband. Often did the mother and daughter instinctively cling to each other, as some casual noise induced the belief that the object of their solicitude had indeed come, but how did they dread to encounter the frowns—mayhap the inebriated curses, of him who was the cause of their vigils!

At length the hour of midnight sounded, and as its echoes died away, the footsteps of the expected one were heard. How wildly beat the hearts of mother and daughter, as Powell P. entered that door so long and eagerly watched! He was there, before them, but not noisy nor harsh—for he was sober, calm, and collected. So great was the joy of his wife and daughter, that neither could give utterance to the wild emotions that played around their hearts, but they would not have spoken then for worlds, lest the echo of a voice should have dispelled what seemed a pleasing illusion.

'Mabel! Isabel!' were the first words that greeted their ears, and in a moment both were crying for joy on his bosom.—We need not detail the affecting conversation which followed, nor the joyful surprise with which the mother and daughter heard his resolves and hopes. It will all be sufficiently understood from a single expression of Powell P. as his daughter was about to retire to rest. They were the sweetest words her ears had heard for many a long, long day. They were—'Good night, my child, and may God bless you—you have saved your father!'

The father had been to the election—he went predetermined to drink—to get drunk—but as he was about to raise the first dram to his mouth, the pleading countenance of his daughter seemed to rise before him! His good genius prevailed—the glass was replaced untasted on the counter—he left the place with a high moral purpose, and hastened to enrol himself among the advocates of Temperance.

The pledge has been religiously kept—the visage of his mild and amiable wife is fast losing its careworn expression. Bell has become the joyous, hoping being she was destined to be, while Powell P. is fast regaining all his former vigor and nobleness. Often do these contented beings talk over past scenes, while the amiable Mabel fails not to designate the night of which we have spoken, as that of '*The joyful surprise.*'

REASONS FOR INTRODUCING LINEAR DRAWING INTO COMMON SCHOOLS.

Linear Drawing is a valuable acquisition, both on account of its moral and intellectual influences, and its use in the arts and business of life. And first, in a moral point of view it affords innocent occupation and amusement. Occupation and amusement are things children will have; it is a demand of their nature. No systematic provision is made for the last of these—amusement; and a very incomplete one for the former. The long winter evenings, and yet longer summer days, present many unappropriated, unprovided-for hours; now one such hour—what mischief will it not furnish to the vacant mind, the unemployed eyes and hands of a child! But give him a taste for anything interesting, innocent and attainable, he will never be at a loss for something to do. When the lessons are learned, the business of the day finished, the street amusements, (for our children, with individual exceptions, rely chiefly on these,) have ceased, he will not sit down listlessly, or busy himself in meddling with what is troublesome to others or hurtful to himself; but with a pencil and slate, or paper, nay, with a bit of charcoal and a shingle, he will be charmed in delineating the forms of objects he has observed, (and observed all the more accurately, for the purpose of imitating them,) in his daily walks. Nor, secondly, is the intellectual influence less apparent. This simple recreation always at hand, never troublesome or expensive, cultivates in him the powers of observation, of curiosity, of comparison, and of imitation. It exercises his eye, his hand, his attention, his discrimination—invention. A child cannot look at a house, a bridge, or a tree, or any object whatever, with the design to make a drawing of it, that every one of these faculties is not brought into action. And what is the great purpose of education? not merely the knowledge of this or that fact or principle; but the free use, the fair development of all our faculties, ready for any application which after life may demand.

The direct influence which the taste and talent for drawing exerts on the moral feelings, is worthy of attention. It leads to a careful observation and a true enjoyment of the beauties of nature and art; it develops and feeds that precious element of our nature, the sentiment of the beautiful—universally diffused, and designed to elevate and refine the soul, to turn it from gross enjoyments, to tranquilize its ruder passions, and lead it, by the pure delight it supplies, from self and selfish gratifications, to high and holy objects. Those only, in whose souls this sentiment has been developed by education, know how vivid and satisfying is the delight experienced from music, from the visible beauties of nature, and the works of the fine arts; and the mind which has once acquired a relish for such refined pleasures, will surely find in this taste, some protection from the attacks of vicious and low desires. And thirdly, drawing is a talent which may always be turned to use. There is scarcely a trade, profession, or science which does not require its aid. It conveys knowledge which could in no other way be imparted, and those who can exercise it, whether male or female, are in possession of a certain means of earning a subsistence. There is an increasing demand for artists, to draw plans, patterns, anatomical, botanical, and other scientific representations, and diagrams. Not a patent for a machine can be taken out, unless a correct drawing accompany the petition. Not a lecturer on any subject which embraces objects of sight, such as Astronomy, Geology, Natural History, Scenery, or the Mechanical Powers, but must rely on some artist for his diagrams and drawings; without which, he would in vain attempt to communicate clear ideas to the audience he addresses. There is scarcely an individual to be met with, who will not admit that he has often wished he possessed the power to delineate, even in a rude style, the object he has occasion to describe or remember. Next to writing, the art of drawing is of general use, and its acquisition will be valuable, whatever may be the business or condition of life.—*Linear Drawing.*

CONSCIENCE.

There be five kinds of consciences on foot in the world: first, an *ignorant conscience*, which neither sees nor saith any thing, neither beholds the sins in a soul, nor reproves them. Secondly, the *flattering conscience*, whose speech is worse than silence itself, which though seeing sin, soothes men in the committing thereof. Thirdly, the *seared conscience*, which hath neither sight, speech nor sense, in men that are past feeling, fourthly, a *wounded conscience*, frightened with sin. The last and best, is a *quiet* and *clear conscience* pacified in Christ Jesus. Of these, the fourth, is incomparably better than the three former, so that a wise man would not take a world to change them. Yea, a *wounded conscience*, is rather painful than sinful, an affliction, no offence, and is in the ready way at the next remove, to be turned into a quiet conscience.—*Rev. T. Fuller.*

WONDERS OF GEOLOGY.

There are few things more curious, strange and wonderful, than the facts revealed by geology. This science is occupied with the structure of the surface of the earth; it tells us of the rocks, gravel, clay and soil of which it is composed, and how they are arranged.

In investigating the materials, the geologists have discovered the bones of strange animals, imbedded either in the rocks or the soil, and the remains of vegetables such as do not now exist.—These are called fossil remains; the word *fossil* meaning *dug up*. This subject has occupied the attention of many very learned men, and they have at last come to the most astonishing results. A gigantic skeleton has been found in the earth near Buenos Ayres, in South America, it is nearly as large as the elephant, its body being nine feet long and seven feet high. Its feet were enormous, being a yard in length, and more than twelve inches wide. They were terminated by gigantic claws; while its huge tail, which probably served as a means of defence, was larger than that of any other beast, living or extinct.

This animal has been called the *Megatherium; mega*, great—*therion*, wild beast. It was of the sloth species, and seems to have had a very thick skin, like that of the armadilo, set on in plates resembling a coat of armor. There are no such animals in existence now; they belong to a former state of this earth.

Discoveries have been made of the remains of many other fossil animals belonging to the ancient earth. One of them is called *Icthyosaurus*, or fish lizard. It had the teeth of a crocodile, the head of a lizard, and the fins or paddles of a whale. These fins, or paddles, were very curious, and consisted of above a hundred small bones, closely united together. This animal used to live principally at the bottoms of rivers, and devour amazing quantities of fish, and other water animals, and sometimes its own species; for an Ichthyosaurus has been dug out of the cliffs at Lyme Regis, England, with part of a small one in his stomach. This creature was sometimes thirty or forty feet long.

Another of these fossil animals is called the *Plesiosaurus*, a word which means, *like a lizard*. It appears to have formed an intermediate link between the crocodile and the Ichthyosaurus. It is remarkable for the great length of its neck, which must have been longer than that of any living animal.

But we have not yet mentioned the greatest wonder of fossil animals; this is the *Iguanodon*, whose bones have been found in England. It was a sort of lizard, and its thigh bones were eight inches in diameter. This creature must have been from seventy to a hundred feet long, and one of its thighs must have been as large as the body of an ox.

There was another curious animal called the *Pterodactyle*, with gigantic wings. The skull of this animal must have been very large in proportion to the size of the skeleton, the jaws themselves being almost as large as its body. It is furnished with sharp, hooked teeth. The orbits of the eyes were very large; hence it is probable that it was a nocturnal animal, like the bat, which, at first sight, it very much resembles in the wings, and other particulars.

Another very curious animal which has been discovered, is the *Dinotherium*, being of the enormous length of eighteen feet. It was an herbiferous animal, and inhabited fresh water lakes and rivers, feeding on weeds, aquatic roots and vegetables. Its lower jaws measured four feet in length, and are terminated by two large tusks, *curving downwards*, like those of the upper jaw of the walrus; by which it appears to have hooked itself to the banks of rivers as it slept in the water. It resembled the tapirs of South America. There appear to have been several kinds of the dinotherium, some not larger than a dog.

The bones of the creatures we have been describing, were all found in England, France and Germany, except those of the megatherium, which were found in South America. In the United States the bones of an animal twice as big as an elephant, called the *Mastodon*, or *Mammoth*, have been dug up in various places, and a nearly perfect skeleton is to be seen at Peale's Museum, in Philadelphia.—*Robert Merry's Museum.*

AGRICULTURAL PAPERS.

The vast improvements in agriculture, which have been made throughout the country for some years past, have been brought about in a great measure, by the dissemination of valuable information through agricultural journals. The farmer now finds that he needs a paper devoted to his business, as well as other men. There is no class in whose affairs there are so many subjects presented, on the most of which every one may learn something new from the experience of others. Cultivators now read papers devoted to their interest, not only as a matter of pleasure, but as a matter of profit. They learn the best method of improving soils of every description. The detailed accounts of reclaiming low lands, and of renovating worn out fields, as purused with profit. The most successful ways of preparing manures, by which the quantity is greatly augmented, and quality greatly improved.—The most profitable modes of culture, the best productions of every description, &c. &c., and the result of the best practice in every department, is related in a paper to the community, as one neighbor would state his practice to another. This is *book farming*, at which some, even in this day of light, have the prejudice to sneer.—*Far. Jour.*

John Randolph once said, in the United States Senate, that he had discovered the Philosopher's Stone. It consisted in these four plain monosyllables, 'Pay as you go.'

CLOTH STORE.

J. F. DICKINSON & CO, (the former store of David G. Deane,) 51 Washington street, North of Court street Boston, dealers in Broadcloths, Cassimeres, Ladies' Habit and Victoria Cloths, Velvets, Vestings, Trimmings, &c.

Broadcloths—Extra Fine, Medium, and Low-Priced, of French, German, English and American Manufactures, of the best Woaded and durable Colors. Jet, and Blue Wool dyed Blacks. Light, dark and rich Navy Blues; Drake Neck, Invisible, Melbourne, Ravens, Polish and Bottle Greens; Dahlia, Claret, Mulberry, Adelaide, rich London, Regent, and Victoria Browns; with a full assortment of light and dark Drabs—Cadet Steel, and Oxford Mixtures, and Fancy colors.

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J. F. D. & CO. will be constantly supplied with the Best Styles of Cloths, Cassimeres, Vestings and Trimmings, suited for the City and Country Trade, which they will sell at such prices for Cash, as cannot fail to be satisfactory. dec 25

REV. DR. CHANNING'S WORKS.—Just published, in five beautiful volumes, at the very low price of one dollar per volume, the first American edition of Dr Channing's works, with an introduction by the author. The proprietor of the above has spared no pains or expense in the paper and mechanical execution of the work, and has fixed the price so low as to place it within the means of almost every one who may wish to possess it. For sale wholesale and retail, by G. G. CHANNING, at his office No 40 State street, over the Union Bank. s25

RECEIVED at TICKNOR, Agent corner of Washington and Schoolsts.

Mrs. Sigourney's Poems, illustrated—a new edition. In the present edition numerous additions and corrections have been made, and many poems now for the first time published, inserted.

New Volume of Sermons; by Orville Dewey.—Discourses on Human Life; by Orville Dewey, Pastor of the Church of the Messiah in New-York.

Catlin's Work.—Letters and Notes on the manners, customs and condition of the North American Indians; by George Catlin, in 2 vols, with 400 illustrations, carefully engraved from his original paintings.

New and cheap Game for Children.—American Historical Cards—being a set of questions and answers relating to American History and the Government of the United States; designed for the instruction and amusement of young persons. Price 25 cents. d 29.

Longfellow's Ballads.—Ballads and other Poems; by Professor H. W. Longfellow, author of Voices of the Night, etc.

SAVINGS BANK.

THE Savings Bank for Seamen and others, No. 1 Tremont Row, is open daily, from ten A. M. to one P. M. This Institution is especially intended to afford greater facilities for a safe and profitable investment of the earnings of Seamen, and of others connected with a sea faring life, but it is also designed for *all classes* in the community, and is open to *all*, thus enabling the industrious and frugal, by commencing early in life with saving a few dollars, to make a provision for time of need. Parents may here accumulate a fund for their children, or by making them depositors, teach them the advantages of saving habit, and thus inculcate a lesson of prudence and economy which will be remembered through life.

Deposites made at any time during the quarter ending on the second Wednesday of January, April, July and October, will be put upon interest on the second Wednesday of the quarter succeeding the Deposit.

☞ Money deposited on or before the second Wednesday of January next, will be put upon interest at that time.

SAMUEL H. WALLEY, Jr. Treasurer.
dec 14 3t

BLANKETS—At the One Price Store, 28 Washington st., may be found Bed Blankets of a superior quality. Among which are the Silk bound Bath, of a large size. Families in want of this articlere assured that they are offered at the verylowest pricsuitable for Just received another lot ritout Cassimeres. nov 20

AMERICAN ANNUALS.—The Gift, 12 elegant plates, beautifully bound—The Token, 12 plates—The Gem of Superfine Plates—Friendship's Offering—Rose of Sharon—The Rose—Dahlia—Violet—Lady's book of Flowers and Poetry—Youth's Keepsake—Annuallette, &c., &c.,—Beautiful Editions of Standard Works, mostly Illustrated—English and American—The Waverley Gallery, 40 plates, bound in superior Turkey—Shakspeare Gallery, 36 plates, Byron Gallery, 24 plates—Eliza Cooks Poems, Illustrated—Rogers Italy and Poems—Rogers Campbell—Montgomery—Hemans—Wordsworth—Burns—Morse—Kirke White—Milton—Shakspeare—Scott—&c. &c.

OXFORD BIBLES.—A very complete and extensive variety of splendid Oxford Bibles, Testaments and Prayers.

RELIGIOUS.—The most extensive assortment of valuable religious works, suitable for Presents may be found at this establishment.

SAXTON & PEIRCE Booksellers, 133 1-2 Washington st. jan 1

BOSTON ALMANAC.—This useful annual for 1842, contains 128 pages filled with information, of great benefit to those who visit Boston, either for business or pleasure. Also the names of all the persons in business in Boston, a list of the streets, wharves, public buildings, stage routes, &c; besides a full compendium or all the important events, which have happened throughout the country during the past year. j12

CLOTHS, CASSIMERES, VESTINGS AND TAILORS TRIMMINGS.—A good assortment of the above articles may be had at the *One Price Store*, No. 28 Washington street, at the lowest prices. Another lot stout Cassimeres of a good quality, particularly adapted to Boys wear, have been received and will be sold at $1 per yard. We are confident that this article is uncommonly low priced for the quality. Constantly on hand a good assortment of Black Cloths and Cassimeres, of German and French Manufacture, the colors of which are permanent and will retain their finish to the last. KIMBALL & PHELPS. j15 tf

BROWNSON'S NEW VIEWS—New views of Christianity, Society and the Church, by O. A. Brownson, 12mo—a few copies for sale by
j5 J MUNROE & CO, 134 Washington st

ENGLISH BOOKS—In Rich Bindings; Splendid Illustrated Works. Elegant London Annuals &c., suitable for Christmas and New Year's Gifts.
Dean Swift's Complete Work, 2 vols, 8vo, calf.
Bishop Hall's Contemplations 8vo, London.
Goldsmith, Sterne and Irving 8vo.
Percy's Reliques of Ancient Poetry.
Lardter's Physiognomy, 8vo, plates.
The Seer and Indicator. By Leigh Hunt.
Scott's Poetical Works, 8vo, London. With notes.
Campbell's of British Poets—With an Essay on English Poetry.
Harwood's Scenery of Great Britian quarto.
Beauties of Shakspeare, numerous engravings.
Byron's Child Harold.
Coleridge's Aids to Reflection.
Poetry of the Sentiments, Poetry of Flowers.
The English Helicon of the 19th Century.
Campbell's Poetical Works, elegant edition.
Rogers' Poetical Works, elegant edition; Rogers' Italy.
Pictures of the French.
Burnet's Reformation—Burnet's Own Times.
Spark's Writings of Washington, 12 vols.
&c &c &c. TAPPAN & DENNET, 114 Washington st. jan 1

SAXTON & PEIRCE, Publishers, No. 133 1-2 Washington street, have lately issued the following orders for which, are respectfully solicited.

American Antiquities and researches into the origin and history of the Red Race, by Alex. W. Bradford, 1 vol. 8vo.

The Northern Harp; consisting of original Sacred and Moral songs, adapted to the most popular melodies, for the Piano Forte and Guitar, by Mrs. Mary S. B. Dana, Author of 'Southern Harp,' &c.

The Benevolent Merchant, or the Dealings of God in Providence and Grace, 1 vol. 18mo.

Virginia, or the Lost and Found. A Tale, by the Author of 'Constance, or the Merchants Daughter,' 1 vol. 18mo.

The Discontented Robins, and other Stories, for the Young, by the late Miss Mary Anna Fox: to which is added The Canary Bird; translated from the German of Schindt, by Samuel Prescott Dole, 1 vol. 18 mo.

The Parted Family, and other Poems, an Offering to the afflicted, and a tribute of love to departed friends, by Mary S. B. Dana, author of 'The Northern Harp,' 'Southern Harp,' &c. 1 vol. 12 mo. cl o. j15

VALUABLE REGISTER FOR 1842. JAMES LORING, 132 Washington st. has just published the Massachusetts Register for 1842, containing the Bankrupt Law, the New Tariff of U. S. with the Tariff Law of 1841, the State Legislature, the 27th Congress, the Army and Navy Officers, Consuls, Militia Officers, City Officers of Boston, Salem & Lowell, Ministers, Colleges, Charitable Societies, Banks & Insurance Companies, Post Masters, Justices, Lawyers, Census of U. S. and of Towns in Mass. and a list of Members of the Mass. Medical Society, &c. &c.

TRACT FOR JANUARY. NO. 174.—Domestic Worship by Rev. Caleb Stetson being Tract 174 A U. A Just published by JAMES MUNROE & CO, 134 Washington st. jan 29

COPARTNERSHIP NOTICE.—The Copartnership heretofore existing between the subscribers under the firm of JAMES MUNROE & CO, Booksellers and Publishers, is this day dissolved, by mutual consent. All persons having accounts with said firm may settle the same at Bookstore No 134 Washington street.
JAMES MUNROE, Jr.
Boston, Jan. 1, 1842. GEORGE NICHOLS.

THE Subscribers have this day formed a Copartnership as Booksellers and Publishers, under the firm of JAMES MUNROE & CO, and will continue the business at the stand heretofore occupied by the late firm of James Munroe & Co, 134 Washington st.
JAMES MUNROE, Jr.
WM. H. DENNET.
Boston, Jan. 1, 1842. j22

THE NEW-HAMPSHIRE BOOK—Being specimens of Literature of the Granite State, and containing selections from the writings of Webster, Mrs. Hale, Buckminster, Worcester, W. B. O. Peabody, O. W. P. Peabody, Ephraim Peabody, Isaac Hill, T. G. Fessenden, Warren Burton, J. H. Morrison, W. B. Tappan, J. E. Abbot, Ralph Emerson, A. A. Livermore, Jeremiah Mason Abiel Abbot, &c. &c. Just published by J. MUNROE & Co. j22

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2nd. Famous Old People, being the second epoch of Grandfather's Chair.
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The design of this writer has been to describe the eminent characters and remarkable events of our early annuals, in such a form and style, that the young might make acquaintance with them of their own accord. They are purely historical, detailing the stirring scenes enacted in Boston, and all the events of the Revolution, in a simple though Graphic language.

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'This book makes the Grandfather's Chair,' the centre of many attractions, and of much useful amusement for children, and improves to good account some of the richest passages of Puritan History.—*Puritan.*

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Just published and for sale, by TAPPAN & DENNET, 114 Washington st. j22

NEW TRACT—DECEMBER.—How is it that ye have no faith? by Rev H. A. Miles, being Tract No. 173.—for December. This day published by J. MUNROE & CO., 134 Washington street. jan 22

A COMPLETE SYSTEM OF FAMILY REGISTRATION. Part First—containing charts, forms and directions for registering, on a new and simple plan, the birth, marriage, and death of the several members of the family, and for ascertaining and exhibiting at once their connections, relative situation, heirs at law, ancestors, descendants, and generation. Part Second—containing forms and suggestions for registering other particulars; proper or useful to be retained in remembrance, relative to every member of any family, from which a particular biography or history of any individual or family may be easily complied. By Lemuel Shattuck. Just published and for sale by TICKNOR' Agent. jan 22

SMYTH'S LECTURES ON HISTORY.—Lectures on Modern History, from the irruption of the Northern Nations to the close of the American Revolution, by William Smyth Professor of Modern Literature in the University of Cambridge, from the 2nd London edition, with Notes, &c. by Jared Sparks, 2 vols. 8vo. Published by J. MUNROE & Co., 134 Washington st. j22

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KING RICHARD.—History of the Life of Richard Coeur De Lion, King of England—by G P. R. James: 2 vols. 12mo—The Jacquerie, a Novel, by James—Catlin's Indians—R. H. Wildes' New Work—Love and Madness of Tasso—Baird's Travels, 2 vols, with engravings. Received and for sale by TAPPAN & DENNET, 114, Washington street.

REMOVAL.

CURRIER & TROTT have removed to that well known store on the corner of Milk street, formerly kept by Davis & Brown, but more recently by Watson & Co., opposite the Old South Church, where they will keep for sale a first rate assortment of Gold and Silver Watch Trimmings, Rich Jewelry, Silver, Plated and Britannia Ware, Silver Spoons, Gold Beads, Gold and Silver Pencil Cases, do Thimbles, Fine Cutlery. Clocks and Time pieces—all of which they will sell as low as can be purchased in any other store in the city.

Fine Watches, Clocks, Music Boxes and Jewelry, Cleaned and Repaired in the best manner, and warranted.

C. & T. feel grateful for the liberal patronage of their friends and the public, and by assiduous attention to their favors, to receive a continuation of their patronage.—They also solicit the favors of the customers of the old stand to which they have removed. 1mis j1

TALES OF SHIPWRECKS *and Disasters at Sea*, by Thomas Ringley, author Tales of Travellers, Stories, etc. embellished with engravings; Hawthorne's Tales for the young, Grandfather's Chair, Liberty Tree, Famous old People, 3 vols, with engravings. For sale at TAPPAN & DENNET, 114 Washington street. j15

CROSBY & CO'S. New Annuals for 1842—All elegantly bound in the neatest style, and embellished with engravings.
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GEMS FROM TRAVELLERS—Illustrative of various passages in Holy Scriptures, with nearly one hundred exquisite engravings. Among the authorities quoted will be found the following distinguished names:—Harmer, Laborde, Lane, Madden, Clarke Peacock, Chandler, Malcom, Hartley, Russell, Jewitt, Carne, Shawe, Morier, Nebuhr Calmet, Bruce, H. Blunt, Belzoni, Lord Lindsay, &c.
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DANVERS & SALEM FAMILY SCHOOL.

To parents and Guardians.

MISS HARDING, daughter of the Rev M. Harding, late of Stow, respectfully informs her friends and the public, that she has taken a commodious House in Boston-St. in Danvers, near Salem, lately occupied by Caleb Smith, Esq. The house is located in a pleasant and healthy spot; where she intends to receive a LIMITED number of YOUNG LADIES for the purpose of instructing them in the various branches, constituting a useful and accomplished female education.

Solicitous to aid in the gradual developement of the moral, intellectual and physical powers of her pupils, she wishes to take none as members of her family under FIVE nor above TEN